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Pro-Slavery.

A NEW PARTY.

Correspondence of The South.

WASHINGTON, March 27, 1858.

A PLAN is on foot for the formation of a party, to be composed of the three sections of the anti-Lecomptonites, to act in opposition to the Democracy. This has been in progress for some time, and one or two hints have been thrown out of such a movement, but, strange to say, they have not excited public attention. The first intimation came from Mr. Seward, in his speech on the Army bill, in reply to Mr. Hale. It is very likely that the sagacity of Mr. Seward has planned this union of the wings of the opposition. He is shrewd enough to foresee that the mere *change of name* by a party will not affect its tendencies and sympathies, and that when the Douglas bolters and South American Sepoys are absorbed into the mass of Black Republicans, their political complexion will follow that of the body which gives them life and sustenance in the same degree that the worm takes its colour from the bark. There is no danger that the Free-Soilism of Mr. Seward's party will be in anywise diminished by the admixture. On the contrary, it is clear, from the speeches made by the chiefs of the Douglas bolters and the Sepoys, that they want to enter the Republican church, not as probationers or neophytes, but with a full confession of faith, and on the strength of good works already performed in opposition to the "Slave Power."

Mr. Seward is aware that the control of this new party will not pass from his grasp. He has met Know-Nothingism before, in its early strength, and made it subservient to his designs, whilst he scorned to adopt its dogmas. He will be the Magnus Apollo of the new party, which will be but the Republican party in a new guise. Douglas, Stanton, Winter Davis and Humphrey Marshall will be his satellites, and utterly powerless to control the organization. The accession of Sepoys would not be particularly desired save for the fact that he means to run in 1860 as the head of this party for the Presidency, and hopes in this way to give it the "odour of nationality." He is aware that there is danger the South would resist the installation of a President elected on a sectional basis, and by the North alone. Hence, he will graciously take Messrs. Winter Davis, Humphrey Marshall & Co. into the new party, so as to create a division in the South on the question of resistance.

Another mode of obviating Southern resistance and secession will be the avowed purpose of the new party. It will proclaim itself as *par excellence* the Union party, and may possibly take that very name. It is thought by the contrivers of this scheme that there is magic enough in the name of Union to lead the South to acquiesce in the election of Seward, and to submit to the loss of that liberty and equality which the Union was formed to secure.

An important part in the programme, and a leading step towards the consummation of their designs, is the defeat of the Lecompton Constitution. This accomplished, they feel that their onward course to victory and the spoils of empire is open. They are persuaded that the defeat of Lecompton will knit their party together and give them irresistible strength.

THE DRED SCOTT DECISION.

Correspondence of The Journal of Commerce.

WASHINGTON, Thursday, March 25th.

THE Dred Scott decision has subjected the Supreme Court to continual abuse and misrepresentation from the anti-slavery papers, magazines and demagogues; and from no quarter has there appeared anything in defence of the Court, for the reason, probably, that too much reliance is still placed upon the virtue and intelligence of the country. At length, after a breach had been made in the bulwark of public confidence in the Court, by the abolition batteries, Senator Seward undertook to lead a storming party against the tribunal, and to effect its demolition, or, what is the same thing, to render it an instrument of the Abolition party.

It was upon the Dred Scott decision that he based his scheme for subjugating the South. The spirit with which the Senate chamber was thus desecrated has fortunately called up, in defence of the Court and of the institutions of the country, a distinguished citizen of Maryland, Mr. Reverdy Johnson, formerly Attorney-General of the U. S., who was counsel for the owners in the Dred Scott case, who pronounces Mr. Seward's attack, made, as it evidently was, for party ends, as the most calumnious that ever dishonoured human lips. "These," says Mr. Johnson, "are strong terms to apply to a Senator of the United States, but the relation which I held to what is known as the Dred Scott case, and which furnished the pretext for the libel, and the privilege which this gives me, justifies me in their use."

He goes on to say that he knows that in Mr. Seward's direct charges there is not a word of truth; not the slightest foundation for his uncharitable and unmanly insinuations.

Mr. Johnson proceeds to contradict all Mr. Seward's charges and intimations, in detail. This reply, which is contained in Mr. Johnson's letter to the Committee of the Baltimore Kansas meeting, ought to be brought to the notice of the public throughout the country, as a suitable answer to Mr. Seward's speech.

MR. BISHOP, OF CONNECTICUT.—The Washington *Star* bestows the following comment upon the speech of Mr. Bishop, of Connecticut (member from Fairfield and Litchfield counties), on Monday last. It says:

> Yesterday was a remarkable day in Congress. Two of the best speeches of the session were delivered in the House, in favour of the Lecompton Constitution, by Messrs. Garnett and Bishop. The latter especially 'brought down the House' in the course of his remarks, which were characterised by ideas so enlarged and liberal as to render general, among his fellow members, the impression that he (Mr. Bishop) is destined, in time to come, to occupy a position of marked prominence as a statesman."

Mr. Bishop deserves the more credit for his firmness, because he represents a district which was exceedingly close at the time of his election, though we hope it is less so now. A man gains nothing by trimming, these days. He must either swallow Abolitionism, horns, hoofs, and all, or stand up for the country—the whole country—sink or swim, die or live.—*Journal of Commerce.*

FROM A SUBSCRIBER (*a distinguished Clergyman in Virginia*): "I thought, as far as I had any political affinities (for I meddle not with politics—do not even vote), I sympathized with the Whigs. But President Buchanan's administration thus far meets my hearty approbation, and I thank God for his election. I never thought for a moment that Kansas would be a slave State, and it will not be. And if ambitious politicians would let it alone, all would soon be right. I *rejoice most exceedingly* in the religious interest now felt in your city. O how much the mass of society there needs that *salt* to check and remedy the moral putrefaction which has of late made such fearful progress."—*Journal of Commerce.*

A GOOD WORD FOR BOSTON.—The Savannah *Republican* eulogizes Boston—not because it is the headquarters of Abolitionism and fanaticism, but on account of the "ten righteous men" to be found therein, "who stand up like so many divinities in the midst of a grand pandemonium." It is not strange that our Southern friends are inclined to regard Boston with feelings of detestation, but they should not overlook the leaven that is doing its work in the lump. There are few cities in the Union that can boast of a larger number of distinguished conservative and law-abiding public men than Boston.—*Jour. of Com.*

> "PLANTATION SERMONS."—"The work issued by the Presbyterian Board, about two years since, with the above title, is becoming increasingly useful in all the Southern and Western portions of our country. Why cannot the Tract Society do as much as this Board?"—*N. Y. Evangelist.*

In answer to *The Evangelist*, we remark: Because the reformers who have assailed the Tract Society, instead of teaching *the duties of masters* as they are taught by the Apostles, have been *railing* against them, and against "*the sin of slavery*"—a *sin* never specified in the Word of God. It is too much to expect that Christian men who have thus been openly accused of living in sin will choose to receive instruction from those who have misrepresented them, and who know little or nothing of the practical questions involved in the subject.—*Knoxville (Tenn.) Presbyterian Witness.*

Selections.

THE REVIVAL OF RELIGION.

[As we are ever eager to repeat any free word, however tinctured by theology, that may fall from the pen or lips of a Cheever, a Beecher or a Stowe, we know not why we should be deterred, by incidental allusions to disputed points of faith, from presenting to our readers living words of truth from a preacher of Liberal Christianity. We therefore copy as follows from "A Discourse, preached in the Division street Chapel, in Albany, on Sunday evening, March 21, by the Rev. A. D. MAYO."]

THE few past weeks have witnessed a remarkable popular excitement on Religion. The churches have been crowded by multitudes, at unusual hours; the clergy and more active portion of the laity, in several great sects, have made prodigious exertions to bring the people within the influence of religious meetings; and large numbers have asserted that they have been converted, and from the objects of the eternal wrath of God have become the subjects of an eternal salvation. We are now apparently in the midst of this agitation. It becomes us to look at this spectacle; try to understand its meaning; decide how far this Revival is worthy our coöperation, and what is the best use to be made of the present condition of the public mind.

What is a true Revival of Religion?

Certainly an unusual interest in church-going is not; for people may throng the churches as they crowd other places of assembly, from many motives besides an interest in religion. The eloquence, the private worth, the exalted position, the personal power, for the eccentricity of a preacher; the unoccupied state of the popular mind; or a mere fashion may crowd the churches. Americans are fond of running in crowds to hear famous men, to do strange things or see extraordinary things done. Thus, while an unusual interest in church-going offers a good opportunity to reach the people, and impart great truths, it is by no means a *Revival of Religion*.

Even an extraordinary excitement on religion is not necessarily a true revival. Any magnetic and shrewd man is able to create the most intense excitement in our country on any subject of general interest. Especially is the present time, when great numbers of business men have been depressed by commercial embarrassments, and thousands have found no vent for their ordinary activity, one especially favourable for a great religious agitation. The Protestant Evangelical Church—so-called—is a vast organization; and when a considerable portion of its churches and ministers, aided by the religious press, take advantage of a peculiar state of the public mind, it compels the aid of the secular press and creates a temporary enthusiasm that will over-ride or scorn opposition. Besides, the American people love to do every great thing by the aid of popular agitation. Every great commercial enterprise, every important measure of government, every social reform, is carried through at the high tide of a fierce and far-reaching public agitation; and Religion is no exception to the general rule. The American people believe in great awakenings. But this excitement is not a Revival of Religion; only a multitude of people in a state of powerful agitation about religion.

Neither is the large increase of church members, and the assertion of thousands that they have been saved from eternal perdition, necessarily a Revival of Religion. Church-membership is doubtless, in many instances, a help in forming a religious character, and, with the various outward means of instruction and influence, by no means to be disparaged. But church-membership is not a test of the religious character in America or anywhere else. In Protestant Germany and England membership of the established Church confers great social privileges; in America church-membership in many localities is popular and useful to success in life; hence, it ceases to be a test of character. The churches and church members of fifteen States of this Union are to-day engaged in committing the worst crime against man and defending that crime from the Bible.

A Revival of Religion is an elevation of individual and public religious character. Religion, according to the best authority, Jesus Christ, is love to God and love to man, organized into a holy character. Whenever a soul loves God supremely as its Eternal Parent, loves man as its brother, and obeys God's law in every region of life, it gains a religious character. Whenever a community worships God as the Supreme Ruler and Father, obeys his will, and in all its laws, institutions and habits, conforms to his almighty decree—when it honours and loves every man as God's child, and arranges society for the sole purpose of his development into the image of his Creator, that community gains a religious character. In either case this character, which is the combined result of the belief and life in the soul or the state, is the final test of the presence of religion. Character is the test of religion and the object of the Divine discipline of man. The Good Father has placed each child of His in this world as a school in which to develop that religious character. This child is naturally capable of being awakened and elevated by the circumstances of this life. . . . . He is created a child with the capacity of an angel, and life is the seminary for the unfolding of that divine capacity. The only test of success in this sublime discipline is character. Not what this child of God believes, or hopes, or asserts; not how profoundly he feels or is agitated; not what society professes or believes or asserts; not how profoundly it is excited; but *what man is, what society is; what is the character of the soul and the state*—this is the fatal test that decides on the presence or absence of religion.

A true Revival of Religion can, therefore, be nothing less than an elevation of the religious character of individuals and society. Anything less than this is only a popular delusion. We have, therefore, a plain and decisive way to test the disciples and converts in the present great awakening of the popular mind, the way of Jesus Christ; *not he that saith Lord, Lord, but he that doeth the will of the Father.* You, disciple in the present revival of religion, may make all kinds of sacred professions. You go to the "Union Prayer Meeting" every day at 12 o'clock; that's not to the purpose; *are you a better man?* You offer prayers and exhort, and are prayed for; *are you becoming a better man thereby?* You have felt great sorrow for your sins, and despair of overcoming them; *are you a better man for this sorrow?* You have had strange experiences, have felt God's spirit striving within you; *are you a better man?* You have received the divine assurance of pardon, and believe you are rescued from the danger of eternal perdition; *how stands your character?* You have joined a church and foresworn the world and devoted yourself to spiritual things; *are you a better man?* You see, my brother, all these assertions of yours are away from the point; they may or may not be true: our only way of ascertaining the truth is the condition of your character. Show us a growth in character, a deeper love to God, a better obedience to his holy law, a deeper love of man, a greater activity in his elevation, a nobler and more lovely manhood and womanhood in every direction of life, and we can no longer doubt that in your case there has been revival of religion. We care not how you come up to this exaltation of character; *it is the thing itself in which we are interested.* You may bring us a certificate from every minister and Church in Christendom; after all, you stand on your own manhood, your own womanhood, and by that the world and God will test your discipleship.

The same test we must apply on a larger scale, and prove every community that has been agitated by these popular religious excitements in the same manner. The city of New York is now greatly excited by a religious awakening. The merchants throng the Prayer Meetings, the preachers are working with redoubled power, the churches are receiving large accessions, men are said to be rising from the depths of depravity to an assurance of salvation in incredibly short spaces of time; thousands are said to be "passing from death unto life." But we shall not know at present whether Religion is being revived in New York. If society in this great city is perceptibly elevated; if the merchants, when the Western and Southern trade comes in, become more honest in their business; if New York politicians come to the conclusion that there is a "higher law" than the platforms of their political parties; if sensuality and intemperance decrease; if luxury and fashion gravitate towards reason; if all good enterprises of education, art and social reform receive a new impetus; in fine, if the city of New York shows decided indications of forsaking the side of barbarism and enlisting on the side of a Christian civilization in American affairs; if love to God and Man concentrated in holiness of life appear more potent elements in her municipal character, we will rejoice and admit there has been a revival of religion in that city. But let us not be deceived by the excitement of a New York populace; *that is not religion;* the elevation of the New York character is the only test we can admit.

My friends, I dare not, as a minister of the Christian Religion, propose any other test of a Revival than Character. I dare not be any less stern, for Jesus Christ has taught me to prove all professions by the life. Liberal Christians do believe we all need to be revived, and the nation needs a Revival, *but only a Revival of Character.* God forbid, we say, a Revival of Superstition, of Formalism, of Insane Fanaticism and Intolerance; we have too much of that kind of Religion already. We prefer to ascertain *what kind of Religion is to be Revived*, before we commit ourselves to these extraordinary excitements. . . . . The great *American Tract Society* is the best existing representative organization of the whole Protestant Evangelical Church. This Tract Society has obstinately refused, from the day of its organization, to print a tract against the greatest public sin now existing on this continent—because, it says, *evangelical Christians do not agree that it is a sin to make property of* 4,000,000 *of men, women and children for whom Christ died.* . . . We have more of that sort of Religion in the United States than is good for us. . . . Liberal Christians prefer not to be revived into a Religion that banishes John Milton, John Lock, William Ellery Channing, Florence Nightingale, James Martineau, Mary Ware, Hosea Ballou and Lucretia Mott outside its pale of self-righteousness. . . . . If this excitement leaves American Christianity nearer Christ than before, strengthens its best and weakens its worst qualities, then we will say this is of the Lord. But we cannot take the word of the American Protestant Evangelical Church for this. This Church must be tried, like each one of us, by its character. It is now deformed by deep, black stains of bigotry, formalism, creed-worship, inhumanity and persecution. Its Christian character sadly needs reviving before the world. While we acknowledge its many virtues, and its past services to the country, we cannot be less stern and severe in our test of its claims without infidelity to Christ and Christianity.

There has been a Revival of Religion silently proceeding in America for the last fifty years, compared with whose importance the Revivals of this year dwindle to gusts of popular passion. That Revival has been *the great American movement* towards *a better Creed, a purer morality, a deeper piety*, a freer Christian *manhood;* we call it *Liberal Christianity.* Slowly and silently has it gone on, asserting the right of Reason to question the creeds; affirming the native worth of man, so long obscured by false dogmas; proclaiming the Paternity of God, too often hidden by a gloomy theology; showing the value of life in this world, so long disparaged by asceticism; lifting the cloud from the future, hung there by the fears and ignorance of men; applying God's Law to every corner of American society; fiercely challenging great wrongs, assailing hoary errors, and charging down on time-honoured superstitions. This great Revival has proclaimed the glorious liberty of the children of God, and challenged the right of priest, creed or church to hold the soul in bondage. It has preached the old Gospel, "good news," proclaiming Religion a dispensation of love and not a system of despair. Nobody can tell how much this movement has done for America. Its more apparent results are several religious denominations, many great associations for practical reform, a new spirit of Christian morality in business, politics and society, a new vigour and breadth in literature. Its disciples in and out of the Church are counted by millions, and need not fear comparison with any Church for holiness of character.

Now, how has our Evangelical Protestant Church treated this, the most important and characteristic Revival of Religion, since the Reformation of LUTHER? It has striven to ignore it altogether, or noticed it only to reject it as unchristian. It has been praying, agitating, crying aloud to God and working all its vast machinery—the best ecclesiastical instrument ever invented to move a free people—to create a Revival. This Revival has been all around it, penetrating every region of society; God moving the souls of men to higher measures of love; but how blind and deaf has it been meanwhile.

So were the men of old agitating, longing, praying for the Messiah, while a gracious soul was preaching to the common people in the fields and cities of Judea; and after they had killed this seditious Infidel—as they called Jesus Christ—a few of them discovered the Messiah had come and they had crucified the last hope of Israel. So has the Messiah come to America in this revival of a higher and more Christian Religion; and our Protestant Evangelicism has cast it out; little thinking that, while grinding in the mill of its narrow ecclesiasticism, the great movement of the age had come and gone on; and now it must rouse itself and make such haste as never before to come up with the best Christianity of the day and be counted worthy to share its dangerous and inspiring toils. So does it always happen when we overlook God's perpetual inspiration of man in the longing for his occasional Visitations in periods of tumult.

Many circumstances have conspired to produce the present religious sensibility among our people. The wide spread pecuniary misfortunes and prostration of the whole fabric of business that a twelve month ago appeared so firm, with the accompanying derangement of social relations, has set many a hasty man reflecting on the instability of material possessions. The terrible calamities of the last few years and the more fearful increase of crime in our great cities have powerfully affected the people. The profound agitation on the momentous question of Human Rights, which has rocked the nation to and fro, for eight years past, has aroused the latent religious faculties of thousands of our citizens. The wide-spread popular excitement on "Spiritualism" has created such an interest in the realities of the future life as of itself would affect the whole country. And now, when looking towards the Capital of our nation and the great centres of our public affairs, we see injustice and corruption darkening the whole atmosphere of our official life; what wonder that the people awake and ask—*Whither is this materialism drifting us?* The present months are unusually free from private cares; and the whole country seems instinctively to have turned its eyes upward, looking to God for help.

It is becoming every year a more fearful thing to direct a great American Popular Awakening on Religion. So knit together is our population by swift means of intercourse that every throb of the public heart is felt through every mile of our imperial domain. It now appears that this is no common awakening. It was not blown up by the revival preachers, and it cannot be managed by them as previous Revivals have been. Oh, what a responsibility rests on the soul of every Teacher of Religion in such a time as this? Who does not fear to play on this wondrous instrument, an American Populace strung by lofty hopes and gigantic despairs, and portentous rising indignation against Sin!

Whoever thinks to pervert this great desire to the narrow purpose of swelling the armies of a sect, or tightening the bands of a creed, or distracting the gaze of the nation from its monster evils and superstitions, will reckon without his host. Now the people are filling the churches of the popular Evangelicism, once more inquiring of its ministers for a Religion. Americans are long suffering; they give churches, governments, and public men ample time to repent and retrieve a damaged reputation; they are willing to forgive the popular church all its past intolerance, superstition and inhumanity, if it will prove itself adequate to the present crisis. But surely as this church has no better word now than its old selfish exhortation, *Save himself who can, this world is a sinking ship, let each soul grasp a plank of salvation and push for a haven beyond this life;* the long pent-up indignation of the higher side of America will break out in a sentence that will shiver Tract Societies, and blow Evangelical alliances to the four winds. For, however depraved by nature, every man who reflects at all knows instinctively that it is the last degree of meanness and selfishness to dodge the great practical American wants of a Reformed Theology and a Christian morality; run away from our every day life and hide inside a sectarian church, comforting oneself with a hope of a far off Heaven.

I have not yet discovered that the ministers of this Church are awake to the demand of the hour. . . . But let us not be unreasonable; there is yet time for many new developments. . . . Let us see if the Cheevers, the Beechers, the Bushnells, the Parks, the Dudley Tyngs, and other men of advanced intelligence and practical piety are courageous and clear-headed enough to come forth and meet the hour. They can do now what nobody else has the power to accomplish; *give this impulse an upward movement towards a true Catholicity of Christian life and save it from dwindling to another sectarian foray.* But we must not leave these men unsupported.

Let us make every Church, every sermon, every Christian soul radiant with God's love; attack the sin and skepticism of our land with rays of light and warmth; shooting into every dark soul the sunshine of infinite grace; startling every dark corner of iniquity by a Father's voice crying as at noonday in Eden: *Adam, man, where art thou!* O, what a Revival were this, could the heavy chain of fear and doubt be at last rent from the Church and the country, and all unite for the first time since the Saviour died, to worship One Father of all men men, in a service that should be a daily consecration to Holy Life.

The present is a fitting time to awaken the people to a higher reverence for man and a more profound appreciation of a Christian morality. Is it not time to forget this barbarian superstition of the Natural Depravity and worthlessness of man? That was excusable in Augustine and such as he, Pagans, newly converted to the Christianity of the Roman Empire; but to-day, in America, it is inexcusable. It is not true, and, like all untruth, degrades and brutalizes the people. What can we do with the great classes that are now demoralizing America by such a Gospel? Go to Wall street stock-brokers, slave-catching politicians, and intolerant Churches; go to the Hells of this city where lust and profanity and crime hold their nightly orgies; and tell these men and women: *You and all men were born naturally depraved and sentenced to eternal perdition; you can do nothing good; your best morality is filthy rags; you need a miracle to recreate you in God's image;* and what do you but confirm them in their desperation and iniquity? Long enough have we mocked them with this falsehood. Let us now go and address every sinful and despairing or presumptuous spirit in a nobler style. Tell such men: You were made in God's image; you contain the germs of an eternal progress in Love; you are the heirs of a destiny that runs off into Immortality and God; oh, why degrade yourselves by such grovelling behaviour; why come down from your high estate and live this mean, weak and wicked life; why make this world a hell by your sins, and doom yourself to carry that hell wherever you go? Awake, arise, be men, be children of God, behold the Heavens are opening and the universe is moved with love towards you; all creatures wait to escort you to your throne of manhood and there is joy among the angels when you arise and go to your Father. Go to the American Tyrant who mocks at Humanity, and say: Behold in every bondman thou ownest and callest a brute, thy Lord Jesus Christ; and inasmuch as thou doest wrong to the least of these, thy brethren, thou doest outrage to Him! Tell the haughty American aristocrat that the despised man he spurns from his threshold can show a pedigree that dates back to God Almighty and runs forward through endless ages. Awake society from its slumbers and sins by the Gospel of the Native Worth, the glorious Obligation, and the Immortal Destiny of, Man. *Try loving man; we have despised and hated him 4,000 years;* now learn of Jesus to love, and hail as a brother and the Image of the Creator.

And, as a part of this doctrine of the worth of men, never fail to declare the imperative obligation of a Christian morality. Love to man penetrating every corner of life, the motive of every act, the soul of civilization is the obligation of man's native dignity. Tell the people that no profession in American society is outside of Religion, no station above morality, no sanctity good enough to dispense with it, no power great enough safely to defy it.

Tell America that her best righteousness is no merit to her, and despised of God, and you will straightway have a flourishing crop of such "filthy rags" as panics of '58, Dred Scott Decisions, official corruptions, ten thousand dram shops of New York, sensual Parsons and Lecompton Constitutions; yea, your entire American civilization can be preached down into a great depôt of "filthy rags" infected with all the plagues of old Egypt and modern Smyrna, if you only can make the people believe that God despises their "good works." Now especially, when the heart of every good man weeps tears of blood over the materialism of the nation, let the teachers of Religion preach a Christian Morality founded on the reverence and love for man as the Image of God. And if the preachers have forgotten how to proclaim this Righteousness, let the earnest laity preach such Revival sermons as will shake down the tallest steeple of the grandest church that scorns morality, and impeach the most Reverend Doctor of inhumanity as soon as the lowest criminal, if he is faithless to man. Tell the people how to trade in the fear of God and love of the brother; how to vote Justice into our desecrated Constitution; how to resist the temptations of our new luxury; how to behave in this new world, where, in the rage for novelties, they dream that the everlasting law of right is only a *myth of the ages gone.* Revive the love of man, and what a spring will this be for our American year of Christian civilization.

Now is the time to revive Protestantism in America. Let every free man open his mouth, and, while the people's souls are longing for higher truth, proclaim that God's Church is a sanctified world; that whoever loves God and loves man is a member of that Church; that man is bound to use his reason and conscience in every region of life and thought and abide by his best light in humble reliance on Divine help; that there will be a Christian Church in America when all good men and women agree to act together in great works of religious enterprise, and compare opinions in a spirit of mutual respect and toleration. What a Revival would this be, could the bigotry and tyranny of our popular Evangelicism be dissipated, and the churches lifted to the higher ground of Christian freedom.

Lift up this people to a true belief in God and man, a true practice of Christian morality, a true unity and freedom in a vital Christian civilization, and they are saved. This is the salvation proclaimed by Jesus; the only salvation of to-day. Every morning begin this sublime toil of saving man; and as long as you live strive to lift up this people to a grander love of God, a wider love of man, a more comprehensive morality, a broader style of thinking, and a more efficient and united way of acting on Religion, and every soul will be saved, and [illegible]

We invite the Teachers of Religion in America to coöperate in the great American reformation of Christianity from superstition, inhumanity, formalism and intolerance. Through many a long and cloudy day have some of us toiled in this Revival of Religion. We are not weary, though the work is hard, and the way is long, and the people are capricious, and the Church too often cold and clannish and scornful of our toils. We know our invitations have been too often repelled, and our work derided as not of God. But if this be a season of Revival, it is the time for a healing of all past discords, and the inauguration of a lofty spirit of coöperation. We forget the wrongs of the past. We have no hatred laid up against any class of men. We reject no offers of service, we cast out no man for differences of opinion, and will work with any earnest soul for the redemption of the land. Oh, ye people who sit in the darkness of superstition, and bigotry, and formalism; behold the great light! Oh, ye sinful, careless and material men and women of America, sitting in the shadow of death, look where springeth a radiance of love flushing the orient of your destiny! Oh, ministers of God, arouse from your bondage to sect and creed and show this people the Father too long hidden from our eyes! Oh, friends of Religion, unite for a new declaration of a war of extermination against error and sin, a new proclamation of the Old Gospel that shall be "good tidings of great joy" to this American people.

ABOLITION IN THE DUTCH WEST INDIES.

WE announced some time since the publication of a law abolishing slavery in the Dutch West Indies. We give below a synopsis of the act lately proclaimed, regulating this manumission for the colony of Surinam, a settlement in which we may feel a peculiar interest, from the fact that, having been originally planted by English settlers, it was transferred to the Dutch by way of compensation for the colony of New Netherland.

Surinam is the principal Dutch slave colony, containing at the last census, on the first of January, 1856, some thirty-eight thousand slaves, of whom twenty-nine thousand and upward were employed on plantations. Another law, it is to be supposed, will be issued regulating the emancipation in the islands belonging to the Dutch. These islands are, however, inconsiderable, their entire population not being a quarter part that of Surinam.

The emancipation in Surinam, as regulated by the act in question, is, it will be seen, not absolute, but rather a transfer of the slaves from the ownership of their masters to the superintendence and control of the Government, which is to continue until, by virtue of a certain fixed contribution, the Government shall be reimbursed the amount paid to the owners by way of indemnity. But any slave able to pay down to the Government the amount advanced to his owner is to become his own master at once. The maximum indemnity is $280 for slaves between the ages of twenty-five and thirty-five. The minimum is twenty dollars for slaves of fifty-five and upward. For children under five, nothing is to be paid, and they become free immediately. Children between five and ten are rated at forty dollars. These would be thought very low prices in our Southern slave markets, where new-born infants are sold at a dollar the pound, and prime hands at a thousand or fifteen hundred dollars each; but the profits of slave labour and the current prices of slaves in Surinam during the last twenty or thirty years, on which the estimate is based, have been but moderate. The slaves purchased up by the Government are to be hired out on certain fixed stipulations, and under certain regulations, to the planters, two funds to be deducted from their wages—one to be appropriated, as already mentioned, to indemnify the Government for its advances; the other to be appropriated to their religious teaching, the education of their children, and the relief of the sick, poor and aged.

In order to bring the planters to terms, and to compel them to submit to the rules and regulations prescribed, it is judiciously provided that where the planters do not choose to employ the negroes on the terms laid down, they shall be established in rural settlements, each of some fifteen hundred persons, to be employed in agricultural labour, under the supervision of officers appointed by the Government, having as assessors elders chosen by the inhabitants. The agricultural labour required is to be nine hours a day for five days in the week, the labourers to have Saturdays and Sundays to themselves. Separate provisions are made for regulating the labour of the late household slaves. The law provides, also, for the civil rights of the emancipated on the essential topics of marriage, divorce, minority, guardianship, succession, wills, &c. So far as we can judge by the synopsis—for we have not seen the law at length—it appears to have been drawn with great care, with an enlightened regard to the interests of all parties, and with a view to avoid, as far as possible, the inconveniences which resulted in the English West Indies, from the sudden transition from a state of absolute slavery to absolute freedom. It is evident, however, that in an experiment of this sort the best plan will avail but little toward a successful result. Everything must depend upon the intelligence and good faith with which the plan is carried out. It is devoutly to be hoped that the persons to whom the Dutch Government may commit the charge of this experiment may be found adequate to the grave trust committed to them.

The principal product of Surinam is sugar and molasses. Paramaribo, which is the seaport and capital, contains a population of twelve or fifteen thousand. Besides the forty thousand slaves, the Colony contains a free population of eight or ten thousand, of whom not above a quarter part are white.—*Tribune.*

SYNOPSIS OF THE ACT.

Chapter 1st details the manner of abolishing slavery. An indemnity is to be paid to the master of each slave within one year, commencing thirty days after the publication of the law.

Chapter 2d gives the computation of the indemnity. The indemnity is fixed in proportion to the age of the slaves. The maximum price is 700 florins for slaves between the age of 25 and 35; and the minimum is 50 florins at 55 years. All below 5 years are free, and for children between 5 and 10 years the sum to be paid is 100 florins.

These payments are to be made when the master shall place the slave in the possession of the Government.

The holder of a mortgage will exercise his right over the amount to be paid from the Treasury.

Chapter 3d prescribes general rules for the ordering of the liberated slaves.

It defines plantation and household slaves, and subjects both to separate and special superintendence.

The duties they are to perform are to be made known by general orders; but all slaves who shall repay to the Government the amount paid for their freedom are to be exempt from these orders and released from the superintendence necessary to enforce them.

Special rules will determine under what circumstances persons shall be deemed guilty of dereliction of duty; and by what authority they shall be ordered to the plantations for correction, or, if necessary, for punishment.

All who obtain their freedom by the law abolishing slavery are to contribute on fixed terms toward a fund for repaying to the Government the cost of their freedom; and all will be compelled by law to pay their share to another fund for the following objects:

Their religious teaching; the education of their children; the nursing of the sick, and the relief of the poor and aged.

Chapter 4th settles the duties of the liberated plantation slaves, and of their rulers. It takes care that the plantation labourers fulfil the duties for which they must engage with the owners of plantations, and that the owners carry out strictly the engagements they must enter into with the labourers.

When no owners of plantations are found willing to make engagements with the liberated conformably to rule, they are then to be located under the supervision of Government officials in what are called country parishes. Each parish will have assigned it a population of 1,500 persons. The administration of these parishes will be given to Government officers, who will be supported by elders chosen by the inhabitants of the parish.

The inhabitants of the parish are, as a rule, agriculturists, performing labour, according to their age and strength, five days in the week, of nine working hours, including the time required for going to and returning from work.

An extent of transferable ground will be apportioned to each parish for gardens, to be hired or leased.

Field labour, as a rule, is to have for its object the culture of the sugar-cane, subject to exceptions rendered locally necessary. Agreements may be made by plantations for the labour of one or more parishes.

Chapter 5th regulates the labour of the liberated household slaves. They are to be associated in guilds to be established in the city of Paramaribo. Those who are included in these guilds are to hold as far as possible the independent position of native free persons.

Chapter 6th treats on the legal rights of the liberated slaves. Their civil rights are to be regulated in connection with the following objects:

- *a.* Entries in the registers of births, deaths, and marriages.
- *b.* Marriage and its results.
- *c.* Divorce.
- *d.* Minority.
- *e.* Guardianship.
- *f.* Succession, resulting from death.
- *g.* Wills.
- *h.* Counsel to widows.
- *i.* Mutual arrangements, and their results.

Chapter 7th prescribes rules for applying and revising the law. The law to be promulgated will be definite for one year.

WADE'S DAGUERREOTYPE OF THE DOUGHFACES.

YOUR allies, the doughfaces of the North, in my judgment, are the most despicable of men. The modern doughface is not a character peculiar to the age in which we live, but you find traces of him at every period of the world's history. He is void of pride; he is void of self-respect; he is actuated by a mean, grovelling selfishness that would sell his Maker for a price. Why, sir, when old Moses, under the immediate inspiration of God Almighty, enticed a whole nation of slaves, and ran away, not to Canada, but to old Canaan, I suppose that Pharaoh and all the chivalry of old Egypt denounced him as a most furious Abolitionist (laughter). I do not know but that they blasphemed their God, who had assisted the fugitives from labour to escape. I have no doubt at all that, when some Southern gentlemen of the Gospel come up to preach to the North, they will say that the Almighty acted a very fanatical part in this business. I am afraid they will say so; for He was aiding and abetting in the escape. But amidst the glories of that great deliverance, even feeding upon miracles of the Almighty as they went along, there were not wanting those who loved Egypt better than they loved liberty; whose souls longed for the flesh-pots of Egypt; and who could turn from the visible glories of the Almighty God to worship an Egyptian calf. These were the doughfaces of that day. They were national men (laughter). They were not exactly Northern men with Southern principles; but they were Israelites with Egyptian principles (laughter).

Again, when the Saviour of the world went forth on His great mission to proclaim glad tidings of joy to all the people of the earth, to break every yoke and to preach deliverance to the captive, He met with the same class of men in the persons of Judas Iscariot and the chief priests. In the days of our own Revolution, when Washington and his noble associates were carrying on that struggle to establish justice, and to secure the blessings of liberty to themselves and their posterity, they met with the same class of men in the admirers of George III. and Lord North.

They are all of the same class—false to the education of their fathers—false to the great principles which have been instilled into them by their mothers from their birth—willing to do anything that will minister to the cupidity of their masters, let the consequences be what they may. It is this class of men, aided by a close aristocracy at the South, that has enabled the minority to rule with iron hand the majority, since the organization of this Government. I have endeavoured to daguerreotype these men for the benefit of future ages; for I believe that, like the Indian tribes, they are disappearing. You have put them to very hard service, sir. They die faster than the Northern negroes in your rice-swamps—politically, I mean. You put them to service that they cannot stand. When you ask them to vote for a fugitive bill, they may do it once, but political death stares them in the face. When you ask them to go with you for the repeal of the Missouri restriction, you find the same state of things. And now, worst of all, when you ask them to fasten upon their fellow-men, in a Territory of the United States, a Constitution which that people abhor, I tell you every Northern representative who participates in this act is not only politically dead, but he may thank his God if he escapes with that.

But the Senator spoke about a degraded class in our great commercial cities. I have to confess that there is some truth in that. We have a degraded class in the cities. They are the offscourings generally of the Old World—men who come here reduced to beggary by their ignorance; reduced to beggary by their vice; ignorant, vicious, dangerous. I do not deny it. They are incident to all large cities; but the Senator should not complain of them. They are the chief corner-stone of your political strength in the North. Find me the vicious ward of any city that does not uphold your system of slavery, vote for its candidates, support its measures and labour for its men. No, sir; you should not complain of this vicious population. In truth and in fact, they are about the only stay and support you have there now, and you ought not to traduce them. From their very natures, they attach themselves to you, and I do not think by any treatment you will be able to drive them off. They are naturally with you; they were slaves in their own countries; they do not know anything else than to be the understrappers of somebody; and when they hear that here are slaveholders contending with freemen, you find them with their former all the time.—*Speech of B. F. Wade, in the United States Senate, March* 13.

SENATOR SUMNER AND SENATOR SLIDELL.

A FEW days since, we copied from a New Orleans paper the announcement that Judge Thomas Slidell, brother of the Louisiana Senator, has become hopelessly deranged, in consequence of a blow on the head, inflicted by a cane in the hands of some ruffian at an election last spring in New Orleans. The first effects of the blow could not have been very serious, as he visited Europe in the succeeding summer, where he remained, apparently well, for some months. Late accounts, however, represent him as in an incurably depressed state of body and mind, proceeding entirely from the wound upon his head.

An event so melancholy and afflictive entitles the relatives of Judge Slidell, by whom he was much and deservedly beloved, to the tenderest commiseration, and we should be unwilling to make it a subject of comment but for the publicity already given it by the press of New Orleans. This publicity may, however, warrant us in reminding Senator Slidell, one of those relatives, of certain facts suggested by the occurrence, for which he may well be grateful if they teach him a decent respect for those considerations of humanity, if not of gratitude, which on one occasion he so memorably failed to observe. The incident to which we refer was his heartless treatment of Senator Sumner about the time of the assault by Brooks.

To fully appreciate this conduct, it should be remembered that a warm friendship was felt by Senator Slidell's brother, Commander McKenzie, for Mr. Sumner, and that this friendship was founded on important service generously rendered by Mr. Sumner to the Commander—a service which, till the day of his death, was gratefully acknowledged by him, as well as by his relatives, including Senator Slidell himself.

But when that murderous and cruel blow was struck which felled Mr. Sumner, and while he lay bloody and almost senseless upon the floor of the Senate, John Slidell, a brother Senator, who was but a few steps off, manifested his gratitude by turning aside without offering the slightest word of sympathy or the slightest assistance; and, when called to account for his conduct, he aggravated the offence by an explanation that would have reflected discredit upon the humanity of a mortal foe.

This explanation, deliberately prepared and uttered in cold blood on the floor of the Senate, will not be forgotten, nor will the scathing review of it by our fellow-citizen, Mr. Daniel Lord, at the meeting in the Tabernacle. To add to this offence, Mr. Slidell is understood to have repeatedly in private made light of the sufferings of Mr. Sumner, and to have questioned the reality of his injuries. We should not mention these circumstances had not the records of Congress made his shameless declarations a part of his country's history, and saved them from a perishable infamy.

It is to be hoped, however, that the melancholy event which has happened to his own family may do something to change his mind, and to restrain the Louisiana Senator hereafter from yielding so readily to the inhuman suggestions of partisan or personal malignity. Mr. Sumner, we rejoice to add, contrary to our former anticipations, seems now on the point of complete restoration to health. Two of his enemies, Messrs. Brooks and Butler, who were conspicuously associated with the wrong perpetrated upon him, have already gone to their account. Another, Senator Slidell, has been even more painfully reminded of his; and in no unfriendly spirit we express the hope that he may live long enough to profit by the teachings of his affliction.—*Evening Post.*

NEGRO SLAVEHOLDERS IN LOUISIANA.

From The Republic.

THE Legislature of Louisiana has recently passed a law prohibiting free negroes from being the owners of slaves. This prohibition is new in Louisiana, and does not exist in any other State, that we are aware of.

It is not stated whether this prohibition, just enacted in Louisiana, applies to the slaves now held by negro masters, or whether it is only directed against the further acquisition of slaves by negroes. Nor is it stated what proportion of African blood will be held to be a disqualification for holding slaves.

An interesting account of the negro slave-owners and planters in Louisiana is given in Olmsted's "Seaboard Slave States," from which we make the following extracts:

number of free coloured planters. In going down Cane river, the Dalman called at several of their plantations, to take on cotton, and the captain told me that in fifteen miles of a well-settled and cultivated country on the bank of the river, beginning ten miles below Nachitoches, he did not know but one full-blooded white man. The plantations appeared no way different from the generality of those of the white creoles; and on some of them were large, handsome and comfortable houses. These free coloured people are all descended from the progeny of old French or Spanish planters, and their negro slaves. Such a progeny, born before Louisiana was annexed to the United States, and the descendants of it, are entitled to freedom.

"The first person of whom I made inquiries about them, at Nachitoches, told me that they were a lazy, beastly set, slaves and all on an equality. Socially, no order of discipline on their plantations, but everything going to ruin. Also, that they had sore eyes, and lost their teeth early, and few children, and showed other scrofulous symptoms, and evidences of weak constitutions, as Professor Cartwright says they must. I think this gentleman must have read *De Bow's Review*, and taken these facts for granted, without personal knowledge; for neither my own observation nor any information that I could obtain from others at all confirmed his statements. The merchants, to whom I had letters of introduction, and to whom I repeated them, assured me that they were entirely imaginary. They had extensive dealings with the coloured planters, and were confident that they enjoyed better health than the whites living in their vicinity. They could not recollect a single instance of those indications of weak constitution which had been mentioned to me. The coloured planters, within their knowledge, had large and healthy families; they were honest, industrious, and paid their debts quite as punctually as the white planters, and were, as far as they could judge, without an intimate acquaintance, good citizens, in all respects. One of them had lately spent $40,000 in a lawsuit, and it was believed that they were increasing in wealth. If you had occasion to call at their houses, I was told, you will be received in a gentlemanly manner, and find they live in the same style with white people of the same wealth. They speak French among themselves, but all are able to converse in English also, and many of them are well educated.

"The driver of the stage from Nachitoches towards Alexandria, described them as being rather distant and reserved towards white people with whom they were not well acquainted; but said that he had often staid over night at their houses, and knew them intimately, and he was nowhere else so well treated, and he never saw more gentleman-like people. He appeared to have been especially impressed by the domestic and social happiness he had witnessed in their houses.

"The captain of the Dalman, Mr. Brown of the hotel, and two intelligent planters, who had had frequent opportunities of intercourse with them, as far as their knowledge extended, confirmed these accounts. * * *

"Some time subsequently to my Red River trip, I made a short visit to Washington and Opelousas. Washington was formerly called Niggerville, from the number of free negroes living in the village. A German merchant, living in Washington, told me there were few now living in the place, but in the parish of Opelousas (parish, in Louisiana, is equivalent to county) there are many. Often, he said, they were wealthy and thriving, and they owned some of the best of the cotton and sugar plantations. Some of them were educated; he did not know how or where. One planter that he did business with, kept his books and wrote business letters in a better manner than most white planters.

"Between Washington and Opelousas, a distance of about six miles, if I recollect rightly, three handsome houses, attached to first-rate plantations, were pointed out to me as belonging to free coloured men. * * * An intelligent man, whom I met at Washington, who had been travelling most of the time for two years, in the planting districts of Louisiana, having business with planters, told me that the free negroes of the State in general, so far as he had observed, were just equal, in all respects, to the white creoles. Much the largest part of them, he said, are poor, thriftless, unambitious, and live wretchedly; but there are many opulent, intelligent and educated. The best house and most tasteful grounds that he had visited in the State, belong to a nearly full-blooded negro—a very dark man. He and his family were well educated, and though French is their habitual tongue, they speak English with freedom, and one of them with much more elegance than most liberally-educated whites in the South. They had a private tutor in their family. They owned, he presumed, a hundred slaves."

I DO not depend upon Parliaments, or Kings, or Congresses, or majorities, for my rights. I hold them direct from the Creator who formed me. So does every human being. The man, or body of men, who take away these rights, without the forms of law, or with the forms of law, unless forfeited by crime, are despots, tyrants and usurpers, and by the very act forfeit their own.—*Owen Lovejoy.*

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, APRIL 10, 1858.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard, 138 Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard, 138 Nassau street, New York.*"

TWENTY-FIFTH ANNUAL MEETING
OF THE
AMERICAN ANTI-SLAVERY SOCIETY.

THE Twenty-fifth Annual Meeting of the American Anti-Slavery Society will be held in MOZART HALL, No. 663 Broadway (above Bleecker street), on TUESDAY and WEDNESDAY, May 11th and 12th; commencing, as usual, at 10 o'clock A. M. on the first day, and closing in the afternoon of the last. Arrangements will be made to secure addresses from eloquent champions of the cause, not only at the first, but at each subsequent session.

At no time within the quarter of a century in which this Society, as the representative of the American slave, has pressed upon the consciences of the people the duty of IMMEDIATE EMANCIPATION, have the obligations resting upon its friends been more imperative, or the incitements to fidelity on their part greater than at the present hour; and never was it more important that they should come together, in large numbers, from every part of the land, to confer with one another upon the state of the cause, and, by an interchange of thought and sympathy, prepare for new labours and conflicts in its behalf.

The object of the Society is not *merely* to make "Liberty national and Slavery sectional"—nor to prevent the acquisition of Cuba—nor to restore the Missouri Compromise—nor to repeal the Fugitive Slave bill—nor to make Kansas a free State—nor to resist the admission of any new slave State into the Union—nor to terminate slavery in the District of Columbia and in the National Territories—but it is, primarily, comprehensively, and uncompromisingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists on American soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Living or dying, our motto is "NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY!"

In behalf of the Executive Committee,

WM. LLOYD GARRISON, President.

S. H. GAY,
WENDELL PHILLIPS, } Secretaries.

RELIGIOUS REVIVALS.

SECOND ARTICLE.

IN the discharge of an imperative duty to the slave, and to the organization which is labouring for his immediate and unconditional emancipation, we proceed to look further at this important subject.

We first *assume*, on general principles, from the very nature of God, and from the letter and spirit of that summary of His commands to men which was taught us by Jesus of Nazareth, that His Spirit certainly is *not* the special agent in a revival of the American pro-slavery religion.

We next inquire whether the revival of this religion now in progress is not fully accounted for by the natural tendency of the special human efforts employed, acting on the basis of the theological ideas commonly taught by the clergy and admitted by the people? and whether the sufficiency of these natural causes to produce such a result does not render the hypothesis of a special Divine cause perfectly gratuitous and unnecessary?

First, of the general basis of religious belief accepted by the people, upon which the special "revival" efforts are founded.

The principal sects among whom the present revival exists are the Methodists, Baptists, Presbyterians, Orthodox Congregationalists and Episcopalians; that is to say, the sects that call themselves "Evangelical."

The clergy of these sects teach that every individual of the human race is exposed to an unspeakably dreadful danger, a danger no less than the endurance of eternal misery, which will become certain and inevitable from the moment of the death of his body, unless, before that time, he has averted it by using the remedy which they prescribe.

Fully three-quarters of the people of this country hold a general or "speculative" belief in the truth of the theological system above indicated, and of the several ideas which unite in that conclusion, though the great majority of them postpone the application of the remedy.

With the soundness or unsoundness of these ideas, we in THE STANDARD, have nothing to do. What we have to do with is the *fact* that these ideas are taught by the "Evangelical" clergy, and (speculatively) received as true by three-quarters of all the people. They hold these ideas to be true, because they have, all their lives, heard them inculcated by persons whom they esteemed wise and good; and a young man who has been accustomed, from his childhood, to hear the preaching and prayers of the "Evangelical" clergy will defend these doctrines against opposers, and avow his own (speculative) belief in them, though he has made no careful study of the subject, and though he makes no claim to be considered either religious or moral; nay, though it is plain that his own life and character stand condemned by those doctrines.

Moreover, no claim is made in any quarter that this traditionary and speculative reception of the ideas above referred to is a special work of Divine Grace, or that it in the least implies a regenerate character, or that it is any other than a natural result of education. So far, we are dealing merely with human means, and the ordinary and natural success of such means.

Now, in relation to the persons who have thus attained, by the ordinary process of religious education, that is by an average amount of attention to the sermons and prayers of the "Evangelical" clergy, a speculative belief in the truth of the doctrines above mentioned, we make these two points.

1. If they are persuaded to unite themselves, in spirit, action and influence, with one of the pro-slavery Churches of the popular American religion, it is by some means *other* than the influence of the Spirit of God. If anything is morally certain, it is that the Holy Spirit does not exert a special influence to change indifferent men into pro-slavery men.

2. The extra and special human means employed by the clergy and the church-members (with or without the aid of professional "revivalists") to act upon the feelings of a community, already prepared by the speculative reception of the ideas above mentioned, are *exactly suited*, and are *perfectly adequate*, to excite the emotion and the apprehension which we now see to be produced in the community, to induce a certain proportion of the persons thus affected to proceed from a merely speculative and traditional to what they call an "experimental" reception of those ideas, and to persuade them that their duty and welfare alike require their union with one of the popular or "Evangelical" Churches. The human means employed, we say, are *suited*, and are *sufficient*, to produce all these effects; if, then, the evidence presently to be produced shall be sufficient to establish this proposition, the theory of a special Divine influence will be proved unnecessary and superfluous, even apart from the absurdity of supposing the Holy Spirit to be seeking the firmer establishment of slavery, favouring peace in advance of purity, and joining with the strong in their oppression of the weak.

Three-quarters of all the people of the United States believe these doctrines. Whenever they have gone to church, they have heard these ideas, or some part of the theological system which is founded on them, declared or assumed to be true. A belief of this theological system, and so much reception of it into their hearts and conformity to it in their lives as they see to be practised by the members of the Church whose worship they have been accustomed to attend, *is their idea of religion.* Whenever they think of attaining a religious character for themselves (or, as they phrase it, "getting religion," or "becoming pious"), this is exactly what they think of—to form a character, and to attain a method of thinking, believing, speaking and acting, like those of the minister and his wife, the deacon and his wife, and the other church-members. They may pass through their whole earthly lives without making any progress beyond this vague idea; they may, meantime, lead lives which, in the estimation of the world around them, are good, or bad, or indifferent; but whenever the death of a relative, or a particular sermon, or a clap of thunder, or a dream, or the persuasion of a friend, or a train of serious reflection, suggests their individual need of religion, the thing above described is what they think of; and what they seek to attain, whenever they seek religion, is precisely this.

These things being so, this general idea having been established, from early childhood, in the minds of three-quarters of all the people in the country, and constantly enforced, not only by sermons, prayers, hymns, and Sunday schools, but by such "religious" newspapers, books and tracts as come in their way, and by the suggestions or the extended exhortations of "pious" friends, it is not only natural, but probable, and in the *highest degree* probable, that whenever the ministers and church-members of a particular place shall combine together to bring these influences to bear with *special* activity and power upon the people—and particularly when a professional "revivalist" is engaged for weeks or months to apply his trained and experienced ability towards the same end—more or fewer of the people in whom this magazine has been stored, and this train laid ready for lighting, from their very childhood, should find the train suddenly fired, and the magazine in flames. Instead of being a wonderful phenomenon, requiring supernatural influences to account for it, this result is a matter of course. We have now, therefore, to inquire whether such special efforts have been made, in this case, to act in combination with the general basis of theological teaching above mentioned. The following items of testimony upon this point are specimens of an immense number of similar ones in the "religious" newspapers.

REVIVAL IN HARTSVILLE, PA.—(*Correspondence of The Independent.*)—During the first part of the month of December last, a work of divine grace commenced in the Presbyterian Church, N. S., at this place, Rev. D. K. Turner, pastor. Rev. I. T. Avery, of Cleveland, Ohio, had been *invited to labour with the pastor* in a series of meetings. The Church at large had been, for some time, in a cold, backsliding state; but *some had been praying* that the Lord would appear in their midst and show His saving power. Through the first week or ten days of the special services, the preaching *was designed to bring the people of God to their duty*; little was said with reference to the impenitent. At length a spirit of prayer seemed to be poured out upon the pious; they returned to their first love, in a measure; confessed their sins to God and to each other; and began to feel a deep anxiety for the conversion of their fellow-men. Then the Lord heard their supplications, the Spirit was sent down upon the unrenewed, and in a short time there were nearly fifty inquiring what they must do to be saved. The protracted meeting continued three weeks, and at its close the church was crowded to overflowing.

Nearly twenty extra prayer-meetings, confined to no particular church, are now held at different places in New York and Brooklyn. Of these the most prominent is that at the "Old North Dutch Church," in Fulton street, which has become well known over the whole country. This meeting was *begun in October last*, and was first held weekly, on Wednesdays, until it became so largely attended that a general desire was expressed for a daily session. The change was then made, and, after being publicly announced, a single room was soon found insufficient to accommodate the great numbers that crowded into it to participate in the exercises.—*Independent.*

In this city the ground was *prepared* for a rich harvest, by the *systematic visitation of families*, conducted under the auspices of the New York Sunday School Association. The religious wants of the city were thus brought distinctly into view, and the prayers and efforts of Christians were directed toward these. But the *most efficient agencies* in the present work of grace have been the prayer-meeting and *personal conversation* with the impenitent by *private Christians.*—*Independent, March 4.*

THE RELIGIOUS INTEREST in this city is constantly extending and becoming more engrossing. The establishment of the prayer-meeting in Fulton street, early last autumn, led the way to *renewed efforts on the part of Christians* in the cause of Christ, and from this starting point has gone out the happiest influence. It is seen not merely in the different churches of this city, but its effect may be traced distinctly even to remote parts of the country. The devotional flame enkindled here has been carried by transient visitors to their respective homes and churches, and thus many communities have received a blessing, growing out of the establishment of this one daily prayer-meeting.

The work of grace, in this city, extends to all Evangelical denominations. Baptists, Methodists, Episcopalians, Congregationalists and Presbyterians are all in close sympathy with it.—*Evangelist.*

FREDONIA, N. Y.—*Extract from a letter.*—We are sharing with other churches in our country in the outpouring of the Holy Spirit. *Last fall* the spirit of prayer began to manifest itself in the little circles in *our church*. Then came the financial crisis to prepare the public mind for the work of God: and now great numbers are awakened and many are already hoping that they have passed from death unto life. All the Evangelical churches are sharing in the work. Our Academy is also blessed in this gracious visitation.—*Ib.*

REVIVAL AT DRAWYERS, DEL.—A series of meetings has been held for nearly three weeks in the Presbyterian church, at nearly every one of which one or more persons began to rejoice in hope. A manifest increase of the spirit of prayer in a portion of the Church *marked the beginning of this work.* Every family in which this prayerfulness was seen was blessed with the conversion of one or more of its members.—*Ib.*

THE SABBATH MOVEMENT in this city excites deep interest everywhere. Whatever is done here influences every part of the country for good or for evil.—*Ib.*

THE SABBATH QUESTION occupied almost all the city churches last Sunday. *At the request of the Committee of Laymen*, nearly every pastor advocated the claims of this blessed day. Such a simultaneous movement has seldom been known, and the influence of it must be widely felt.—*Ib.*

THE LAY EFFORT, which is *now more than ever apparent in the churches*, is thus commented on by the *Buffalo Advertiser*:

"Laymen have never taken that position for service in the cause of Christ which they should have done. There are multitudes of them who can preach, exhort and pray with an interest which would surprise their own minds, if their talents could only be brought forth."—*Ib.*

These specimens, of a class which has now been for months occupying a conspicuous place in the daily press, show a concert of effort, founded upon the basis of the religious ideas commonly prevailing in the community. The following notices, clipped from various "religious" papers, show what early and obvious results have flowed from these labours in the present case.

"A correspondent writes to us from Shirley Village, Mass.

"'The Lord has been graciously reviving His work in this village for a few months past. The drunkard has given up his cup, the profane swearer comes to the house of God and joins in its prayers and praises. Much effort has been expended by the enemies of the Cross to entice people away from our meetings. Balls, card parties, surprise parties and pleasure parties of various kinds have been tried in great numbers, to divert the attention of the people from the church-going bell and the place of prayer. Many have in this way been induced to join in the pleasures of sin who otherwise might have turned to the house of God, and, peradventure, sought and found the Lord.'"

Of the converts in Beloit College, Wisconsin, it is said,

"Their voice is heard in the prayer and conference meeting. They are teachers in our Sabbath Schools. They are engaged in tract distribution. They are ready to every good word and work."

In Boston, Mass., at the "Business Men's prayer-meeting," from 12 to 1 o'clock, in the Old South Chapel (at just about the period when the new evidence of political profligacy in New York had caused *The Tribune* to exclaim "This city is rotten from centre to circumference")—

"Rev. Mr. Manning gave an account of a visit to New York last week, and of the great interest there. So thoroughly is New York pervaded with the Spirit of God that the counting-rooms to many places are turned into places of prayer, and it is not unusual for the customer, while he is purchasing goods in one part of the store, to hear the voice of prayer and praise in another part. God grant, said the speaker, that the same may be witnessed in our own city."

Of another place it is said—

"The work has been silent and searching. It moved on steadily, reaching one heart after another, until nearly *fifty* give good evidence that the grace of God has come to them with a quickening, transforming power. The majority of these are heads of families, just in the prime of life. There are at least seventeen families where there is now an altar for prayer, where heretofore there was no recognition of God. The work is still in progress, though our special efforts have terminated—Mr. Orton having gone to another field of labour."

And of yet another—

"The interest still continues, and meetings are held three or four evenings in the week in different neighbourhoods connected with the congregation. One neighbourhood, particularly, has been reformed. Formerly noted for intemperance, there are few houses in it now which have not been visited by the Spirit; the business of the rum seller is far less lucrative; and a prayer-meeting is maintained by those who were seldom seen in days past in the house of God. The communion has not yet been observed, and how many will make a public profession of religion is not known."

And of still another—

"We trust that about *twenty* have turned to the Lord, and about *thirty* others, wayward and wandering members of churches elsewhere, have been revived, and have returned to their first love. Our last Communion season was one of deep interest, and *fourteen* united with the church, ten by profession and four by letter. Others will probably join before long. Several family altars have been erected, and, by direct effort, our Sabbath School has become doubled in numbers. We have reason devoutly to praise God for this gift of His grace, and to take courage."

These are fair specimens, and *full* specimens, of the results of a revival, as they appear on the surface, manifest to eye and ear, during three months, more or less, after its commencement. Let us sum them up.

First, and most obvious, a great increase of prayers and prayer-meetings; private prayer, social prayer, public prayer, family prayer; much of this is very real and earnest, expressing the "soul's sincere desire" of those who pray; much of it is a perversion of the idea of prayer, putting repetitious inculcations of the doctrines sought to be enforced upon men into the form of an address to God—and some of it is the effervescence of a malignant feeling against men whose influence is judged to be unfavourable to the revival. Of the last class, these two instances have recently occurred.

The St. Louis *Republican* states that after a sermon severely reflecting upon Universalism, preached by Elder Jacob Knapp during a series of "revival meetings" which he was holding in St. Louis, one of the congregation rose and requested permission to speak in reply. This was *not permitted.* Instead of it, Elder Knapp requested the audience, by rising in their seats, to indicate whether they believed, or disbelieved, the doctrine of Universalism; and when two only of the former class appeared, he cried out—Satan has but two in this congregation; let us pray for them!—which he proceeded to do, in his customary manner.

Those who judge from rumour of Elder Knapp's style of preaching and praying probably would *expect* of him such conduct as that above related. But the following incident occurred in a community where the manners of civilized life, if not the principles and spirit of Christianity, have made great progress.

In the vestry of Park Street Church in Boston (of which Rev. A. L. Stone is pastor, and where Mr. and Mrs. Finney have for three months been holding "revival meetings"), on the afternoon of Saturday, March 6th, about forty men were assembled for the express and sole purpose of praying for (and *at*) Rev. Theodore Parker.

Among the forms of petition and imprecation there used were the following:

"O, Lord, if this man is a subject of grace, convert him, and bring him into the kingdom of thy dear Son. But if he is beyond the reach of the saving influence of the Gospel, *remove him* out of the way, and let his influence *die with him.*"

"O, Lord, *send confusion and distraction into his study, this afternoon, and prevent him finishing his preparation* for his labours to-morrow, or, if he shall attempt to *desecrate the holy day by attempting to speak to the people*, meet him there, Lord, and *confound him, so that he shall not be able to speak.*"

"Lord, *we know that we cannot argue him down*, and the more we say against him the more will the people flock after him, and the more will they love and revere him. O, Lord, what shall be done for Boston if thou dost not take this and some other matters in hand!"

"O, Lord, if this man will still persist in speaking in public, induce the people to *leave him*, and to come up and fill *this house instead of that.*"

The "exhortations" which alternated with these prayers were of the same character. One man urged his brethren to "pray that God will put *a hook* in this man's jaws, *so that he may not be able to speak.*"

It would seem that these Park Street people, in their ideas of religion, have not got beyond the Scottish-French archer, "Le Balafré," mentioned in "Quentin Durward," who, when ordering masses to be said for the souls of his deceased kindred, desired that, in case they were already nearly out of purgatory, "the rest of the gold might be taken out *in curses* on a generation called the Ogilvies." Yet this place, like the Old South Chapel, mentioned in the former article, is a focus of triumph and success for the "revival spirit."

We have named as first among the more immediate and obvious results of revivals a great abundance and fervency of prayers. Next in order comes a marked diminution in the amount of that sort of gross vice which is always unpopular and discreditable in a decent community, such as gambling, profaneness, intemperance—and an abstinence equally marked from those recreations that are always discountenanced by an "orthodox" community, such as dancing, card-playing, theatrical representations, and *all* recreation on Sunday, the first day of the week.

A third, and the last we shall mention, of the earlier visible results of revivals, is an immense increase of the spirit of proselytism; a vigorous entrance upon the work of Sunday school instruction, distribution of the publications of the American Tract Society (from which "controversial points" have been carefully expunged), and solicitation of friends, acquaintances and strangers to give their constant attendance at church on Sunday, and at the prayer-meetings on all other days.

There is undoubtedly, throughout the whole course of a "revival," an energetic appeal made to the conscience, and an active effort used to stimulate that faculty, both in the convicted and the converted. If the revivalists had confined their labours to this point, and if, after having awakened the conscience to a sense of its responsibility to God, they had left it free to choose whatever should appear right and avoid whatever should appear wrong, they would have bestowed a real benefit upon their pupils and upon the world. But they have so craftily directed this newly aroused action of the conscience into theological and sectarian channels, and so carefully restrained and diverted it from interference with *popular* sins, that the main result of their labour has been to establish a *misuse*, instead of a *disuse*, of the religious sentiment.

So confused does this newly awakened conscience become by the special efforts of the leaders to direct it towards prayers, and tracts, and Sabbaths, and creeds, that even in so plain a matter as the duty of restitution of property fraudulently obtained, the persons "under conviction," instead of promptly performing this duty as a matter of course, remain in distress about it for awhile, and then go to the leaders for *advice* as to what they shall do. One of these leaders mentioned a case of the restoration of $120, as one of the fruits of the present revival, and then said (*Tribune*, March 1):

"I have *many persons*, in the same condition, who come to me *for advice*. Men have come to me in great distress of mind, and I have found that they failed to obtain peace until they had made restitution of that which they had wrongfully withheld."

If the managers of this revival had inculcated Christianity as much as theological doctrine and ceremonial observance, a right way of living as much as a fervent way of praying, such "rudiments" as the above, the very alphabet of religion and morality, would have been understood and practised without the necessity of asking special advice.

These, then, are the particulars wherein the present and obvious results of the revival now existing agree with those of former revivals; namely, a very great increase of prayer, real and spurious, good and evil; a marked diminution of those sins which are at once gross and unpopular; an awakening and stimulation of the conscience, with a special direction of it towards doctrinal theology and ceremonial observance (thus practically diverting it from breaking off from, and protesting against, the great *popular* sins); a transfer of thought, interest and action from the concerns of this world to those of the next; a substitution of prayers, sermons, devotional reading, and Sabbatical and sacramental observances for former recreations and amusements; and a vigorous proselytism of others in the same direction and to the same extent.

The one *permanent* result of a revival, as it has been seen in this country ever since revivals have been in vogue, is the enlargement of the Churches which have promoted them, by the addition of members who (after a brief interval, presently to be spoken of) think, speak, act, live and die, just like the members already existing; cherish the same theological ideas; cultivate the same pious ceremonial observances, enjoin the same conformity to church customs, uphold the same popular sins (those sins which the Church openly joins the world in upholding), and oppose the same reforms, as the older church-members.

For a few months after joining the Church, however (a period in some rare cases prolonged into years), before the newly awakened conscience has formed the habit of running mechanically in the ecclesiastical grooves prepared for it, it discerns that some of the things forbidden by the Church are really right, and that some of the things allowed by her are really wrong. This is the trying period with the new converts. The danger is that they assume the older church-members to be wiser (in the Scripture sense), and better, and more conscientious than themselves; whereas the very reverse is true. If, on the very day of their real or supposed "conversion," they should be removed from the influence and example of the clergy and the churches, and be left to apply their awakened conscience for themselves to the details of daily life, the probabilities of their leading *Christian* lives, and making the world better for their residence in it, would be very greatly increased. Such persons would of course oppose themselves to a system of oppression so shameful as slavery, and to all customs that are manifestly unjust and cruel, however entrenched in worldly or churchly respectability. But, beginning their new life under the delusion that the Church is already right, and that it is a privilege to be connected with her, and that the clergy are already right, and are thus the best and safest guides, when they come to find that both these allow some things that seem wrong, and forbid some things that seem right, in the judgment of their newly awakened consciences, they distrust this real voice of God in their own souls, and bend their convictions to conformity with church customs, and thus confuse and blunt their perception of moral distinctions. Thus their last state becomes worse, in some respects, than the first; they sink to a permanent level with the Church, and thenceforth become blind followers of the clergy.

The one permanent result of a revival, then, is an increase in the number of just such Methodists, Baptists, Presbyterians, Congregationalists and Episcopalians as already exist, and an increase of the power already exerted by these bodies for conservatism and against reform.

It is plain, then, that the revival of a pro-slavery religion is an obstacle to Christianity and to Anti-Slavery, and is to be deprecated alike by the Christian and the Abolitionist. How much more, then, is it to be deprecated by him who is an Abolitionist *because* he is a Christian! Must not such an one find the prayer-meeting which is led and directed by South-side Adams to be the very embodiment of those useless repetitions of "Lord, Lord!" against which Jesus warned his disciples? Must he not find those "solemn meetings," which forbid the mention of the slave *because religion is revived*, to be the very "vain oblations" denounced by the Hebrew prophet, before the light of Christianity had dawned, and still more emphatically denounced by the man of Nazareth? Who are they that "devour widows' houses, and, for a pretence, make long prayers," but the very men who hold prayer-meetings and write defences of slavery from the Bible? hold prayer-meetings, and vote that coloured people shall hold no pews in their church! hold prayer-meetings in which petitions are admitted for the Tract Society, but refused for the slave! hold prayer-meetings in which the *enemies* of the slave, assuming the Infinite Father to be of like spirit with themselves, pray that He will destroy the reason, the health and the life of one of the most active and faithful *friends* of the slave!

A revival of the *Christian* religion in this nation would sweep away slavery. Would it not also, and equally, sweep away the monstrosities above-mentioned?

REVIVAL PRAYERS.

A FAITHFUL friend of the anti-slavery cause, after reading the chapter of "Revival Incidents" which we published last week, writes us as follows:

"Did you notice that Henry Ward Beecher made two apologies for reading the slave's petition in the prayer-meeting? First, 'he did not do it to disturb any man's opinions'! Next, he had taken pains to ascertain that it was a genuine case! If he were accustomed to disclaim a wish to offend Universalists in reading a note that implied the existence of hell, or to wait, before reading a mother's request that her son might be converted, until he had ascertained that it was 'a genuine case,' I might have patience with such things. As it is, I have not."

Whatever may be thought of our friend's criticism, Mr. Beecher's disclaimer, in such a connection, of any intention to disturb the opinions of his audience is very suggestive, since it implied a consciousness on his part that the people who had assembled to pray, however anxious they might be to save souls, were liable to take offence on being asked to pray for the escape of a fugitive slave. Of what value is that piety which *can* be disturbed by such a request—nay, which would not leap for joy at the opportunity of praying for a Christian woman on her flight from bondage? What *we* think of such piety it is needless to say.

We do not see that there was anything necessarily apologetic in the assurance given by Mr. Beecher that the case was a genuine one. That assurance may have been suggested by current reports that a similar petition sent on the previous day to the same place, and suppressed by Deacon Corning, was manufactured by some person unfriendly to the revival. It was certainly natural that Mr. Beecher should wish to allay apprehensions of this sort in respect to the petition read by him; but the tendency to skepticism and suspicion on this point, on the part of those engaged in the revival, is suggestive of inferences creditable neither to their intelligence nor their piety. Mr. Beecher's consciousness of that tendency, so *naively* betrayed, is also very suggestive.

These points, however, did not strike us so much as the remarks in which Mr. Beecher followed the reading of Isabella White's petition. Instead of taking occasion to speak, as would seem to have been most natural, of the wickedness of the Church in lending her sanction to slavery—of the shame that a Christian woman fleeing from bondage could find no refuge among the Christians of New York, *even in time of revival*—of the duty of showing mercy to the oppressed and down-trodden of the land, Mr. Beecher used the case merely to *illustrate* the general evangelical doctrine of the duty of escaping from the bondage of sin! His course, on this occasion, reminded us of certain ministers in the first years of the anti-slavery movement, who, feeling it necessary to propitiate the Abolitionists by praying in public for the slave, would do so in a carefully chosen euphemism, uttered in a feeble or apparently indifferent tone, and then, as if to assure the pro-slavery part of the congregation that they meant nothing thereby, they would immediately let out the voice in a most emphatically worded petition for "THOSE WHO ARE IN BONDAGE TO SIN AND SATAN!" We once knew a keeper of a boarding-house who sometimes played a similar trick. On a certain occasion she was particularly anxious that one of her boarders—a hearty eater—should *not* choose to have his plate filled with turkey; so, assuming her blandest smile, she addressed him thus: "To what shall I help you, Mr. Pratt?" And then, dropping her voice to a low tone, she said, parenthetically, as it were, "We have turkey," but added immediately in a most emphatic way, "and SOME VERY FINE FISH, Mr. Pratt." To the woman's great mortification, Mr. Pratt took turkey! He was too shrewd to be thus cheated of his favourite dish. The Abolitionists, we are sorry to say, do not always display such sagacity.

It is only just to say, that when Mr. Beecher came to *pray* for Isabella White, he dwelt upon her case in terms which showed how deep was the sympathy he felt for her, and how keen was his sense of the wickedness of the system from which she was seeking to escape. He did not forget—so we are assured by those who heard him—the guilt of the Church in sanctioning or apologizing for slavery.

We take pleasure in stating that the third petition of a fugitive for prayers, to which we alluded last week, and of the reception of which we were then uninformed, was read in the prayer-meeting at Burton's Theatre, by Ex-Mayor Lambert of Brooklyn.

THE LORING REMOVAL.

THE pro-slavery papers in every part of the country have attempted to console themselves for the removal of the Boston slave-catcher from his Judgeship, by the pretence that the act was sure to bring upon the Republican party a swift and terrible retribution. Gov. Banks, according to their sage prognostications, was perfectly certain to fall a victim to the reactionary indignation of the conservative portion of his constituents, and his party to be hurled from power, a warning to all those who dare to lay an impinging hand upon the sacred Judiciary! How little truth underlies these auguries of evil may be inferred from the following statements and views of the Boston correspondent of *The Times*.

"The Loring excitement has pretty much died away. We are rather amused by the comments on the Judge's execution by the Republican presses of other States, for, while recognising the right of those presses to say as cutting things about it as they please, it is our private opinion that the matter is our own, and we mean to manage our own affairs in our own way. As to the act damaging the Republican party abroad, I do not believe it possible. If it is, the Republican party is a ricketty concern, and it would be most unwise to place the National Government under its control. Other States do as they please about their local business, often in ways that we don't like, but we shall not the less be found ready to act with them in the common cause in 1860; and if there shall be found one State ahead of us then, in battling for that cause, we shall acknowledge the fact gladly. Whether our leader shall be Douglas, or Banks, or Seward, or Fremont, he can draw on us for 150,000 votes, and his draft will be duly honoured. That is the sort of reply we shall make to hostile criticisms. In the meantime, our purpose is to decapitate every Pro-Slaveryite upon whom we can legally pass judgment. Like Mr. Antony Lumpkin, we don't mean to disappoint ourselves, and we hope our friends elsewhere will be careful not to disappoint themselves.

"Judge Loring's friends seem determined upon making him and his cause as ridiculous as possible. A most preposterous handbill has been adorning the dead walls, calling upon all patriots of the Anglo-Saxon breed to rise up in their might and wrath against the tyranny of the African race under which we are groaning. On reading this most ludicrous production, I thought the Haytien forces were in possession of Boston, but I have not yet seen the Black Guards of the imperial gent who makes emperors ridiculous by his apish tricks. Had a sober movement been undertaken, there might have been something done, that would not have been without its effect; but this Jupiter-scapin sort of business was too much for human gravity, and the Judge was snuffed out amid roars of unextinguishable laughter, in which the members had too much sense and love of humour not to join, though some of them did curse a little at the folly of their friends. They declare that the thing was done by an enemy. If so, the enemy was as clever as unscrupulous, and 'shrieked' hunkerishly with a most skilful imitation of that venerable pipe which is employed so often in behalf of this most dissolving of Unions.

"The Abolitionists are very joyful over what has happened, and, as is but natural to men in their situation, they ask for more, and mean to have it. That which has been done is as much their work as it is that of any other class of men in the State, for they are earnest, bitter and revengeful, and never leave the haunches of any one whom they have marked down for their prey. Like wolves, they have good wind, and you can give the odds on them with the certainty that on settling day they will not fail to make your betting book a fine one. More than one man has loud cause to deplore that he had made them his enemies. The enmity of the wicked is not a matter of much consequence, but one never should offend the good, they are so sure to do the offender some evil turn. 'Do others, or they'll do you,' was the pious Mr. Jonas Chuzzlewit's version of the golden rule, which gives it rather a brassy smell; but in the case of the Abolitionists it shall be, 'If you do them, they'll do you.' Ask Gen. Cushing what he thinks about them and their power to sting."

It is hardly necessary to say that this writer wholly mistakes the character of the Abolitionists in calling them "bitter and revengeful," though he is quite right in his estimate of their powers of perseverance and in warning their enemies to "get off the track!"

THEODORE PARKER'S SPEECH.—By a slip of the pen or the types, the name of Mr. Parker was not mentioned in our notice, last week, of the pamphlet edition of his speech, lately delivered before the Massachusetts Anti-Slavery Society, and published in THE STANDARD of Feb. 27th. Of all Mr. Parker's addresses, upon the slavery question, certainly none is better than this, and we wish it could be read in every family in the land. The price of the pamphlet edition is only 17 cents.

FROM WASHINGTON.

THE Senate bill, admitting Kansas to the Union under the Lecompton Constitution, was brought to a vote in the House on the 1st inst. Mr. Crittenden's substitute, somewhat modified, which had been previously agreed upon by the Republicans, Douglas Democrats and South Americans, was adopted by a vote of 120 to 112. Those who voted in the affirmative are divided politically as follows: Republicans 92, Douglas Democrats 22, South Americans 6. The bill, as amended and passed by the House, admits Kansas to the Union, but requires that the Lecompton Constitution shall be first submitted to a fair vote of the people of the Territory, and in case of its rejection authorizes them to frame a new Constitution, under which they shall be admitted without further action of Congress. The Republicans, in supporting this bill, abandoned the principle of *no more slave States*, and planted themselves on the same ground of Popular Sovereignty with the Douglas Democrats. Of their consistency in this matter we may have something to say hereafter.

The bill was returned to the Senate, which body voted to disagree to the House amendment. The effect of this is to send it back again to the House, which will either vote to "adhere" or to appoint a Committee of Conference. The Administration is anxious that the latter measure should prevail, hoping that Executive influence may yet avail to seduce some of the Douglas Democrats or South Americans from their integrity. The tenor of the advices from Washington up to this date (Wednesday) gives no indication of the success of this scheme. It is probable that, before this sheet is issued, the House will vote to "adhere," and thus kill the bill, unless the Senate chooses to recede. A despatch in *The Tribune* of Wednesday says:

"Influence and ingenuity in all ways have been exerted by the Administration to bring about a conference, and anti-Lecompton Democrats have been approached with most persuasive assurances to the effect that if that conference was granted, no surrender of principle would be required, and the Administration would accept Crittenden's amendment substantially. Appeals were made to save the President from the humiliation of defeat. Similar expedients have been tried in the case of a few Republicans with supposed infirmities, and considerations are named as having been tendered indirectly, with the argument that no sacrifice could be involved by this concession, since the opposition had an assured strength."

We present in black lines the names of the Northern Senators and Representatives who supported the Lecompton Swindle. Their constituents will, we doubt not, visit them with swift retribution.

RECORD OF INFAMY.

The Members of Congress from the Free States who have persistently voted *not* to allow the People of Kansas to say decisively by a majority vote whether they will accept and come into the Union under the Lecompton Constitution, or, rejecting this, frame another which shall be satisfactory to them, are the following:

SENATE.

RHODE ISLAND..†Phillip Allen,
NEW JERSEY...Wm. Wright, John R. Thomson.
PENNSYLVANIA..William Bigler.
INDIANA..........*Jesse D. Bright, *G. N. Fitch.
IOWA..............†George W. Jones.
CALIFORNIA.....William M. Gwin.
OHIO...............‡George E. Pugh.
*Bogus. †Defying instructions. ‡Shuffling and paltering.
Total (Senate)..................9

HOUSE.

CONNECTICUT.
Samuel Arnold, William D. Bishop.
NEW YORK.
John Cochrane, Erastus Corning,
Israel T. Hatch, John Kelly,
William B. Maclay, William F. Russell,
John A. Searing, Daniel E. Sickles,
George Taylor, Elijah Ward.
NEW JERSEY.
John Huyler, John R. Wortendyke.
PENNSYLVANIA.
John A. Ahl, William L. Dewart,
William H. Dimmick, Thomas B. Florence,
James L. Gillis, J. Glancy Jones,
James Landy, Paul Leidy,
Henry M. Phillips, Wilson Reilly,
Allison White.
OHIO.
Joseph Burns, Joseph Miller.
INDIANA.
James M. Gregg, James Hughes,
William E. Niblack.
CALIFORNIA..............Charles L. Scott.
Total (House)........................31

Compare this meagre list with the numerous array of doughfaces who used to vote at the dictation of the Slave Power when John Quincy Adams was in Congress, and see the evidence of progress in the North. There is certainly some ground for Mr. Burlingame's boast, uttered in a recent speech and thus reported:

"It was no wonder that Southern men called the men of the North slaves when they saw the conduct of our doughfaces. But the doughfaces do not represent the North. They are but our waiters on Providence, our Macsycophants, our Uriah Heeps, whom we shall soon sweep away and exterminate. They are fading away, fading away! Oh, for an artist to take their features, to transmit them to a curious and scornful posterity, for the places which now know them shall soon know them no more forever."

In the House, on the 5th, there was a debate upon the bill providing for the organization of a police force in Washington. Mr. Giddings said that the greatest performance of the auxiliary guard was to catch negroes, and surprising them at church. For one he was opposed to passing a bill for the protection of slavery and kidnapping in Washington.

FILIBUSTER DESIGNS UPON MEXICO.

THE revolutionary condition of Mexico is operating as a stimulus to the restless spirit of Filibusterism at the South. The slaveholders, defeated in their attempts to enslave Kansas, and in their scheme for the acquisition of Nicaragua, would be very glad to get a new slice of Mexican territory, on which to plant their accursed system of bondage. The President, it is confidently stated, is preparing to secure this object by purchase, while from the South we have accounts of the organization of Filibuster parties, modestly calling themselves emigrants, who propose to take what they covet in the manner peculiar to their tribe. The Galveston (Texas) *News* of March 16th has a letter from one of its editors, dated New Orleans, March 12, from which the following is an extract:

"For some days past it has been rumoured that an expedition was on foot for revolutionizing the Northern States of Mexico, and, though nothing very definite is yet known, I am in possession of sufficient information to state that an opportunity will now be presented to such of our citizens as wish to take part in this enterprise, by going out as emigrants, to assist in laying the foundation of the Sierra Madre Republic. Colonel Lockridge, who has been in the city for a few days, awaiting despatches from the North, and who leaves on Sunday for Galveston, has just handed me the enclosed letter, which he wishes published in the next issue of the *News*, as his object in visiting Texas is to raise as many good men and true as can be mustered by the 1st of April, when it is expected all the necessary plans for the successful issue of the expedition will be completed. So far as I can learn, the plan of operations is to avoid all interference with the neutrality laws, and land the men in Mexico as emigrants, without arms or munitions of war, which are already en route for Matamoras, where the first organization is to take place."

The following, referred to in the above extract, appears in the *News* of the same date:

"HO! FOR MEXICO!—WHO WILL GO?

"NEW ORLEANS, La., March 13, 1858.

"*Eds. News*—Sirs: I will leave for Texas on the Berwick's Bay line to-morrow for the purpose of emigrating to Northern Mexico, and rare facilities will be offered to all who wish to join me for that destination. No arms nor organizations will be allowed, further than to insure mutual protection as long as the emigrants are in the territory of the United States, as no laws must be violated in becoming citizens of the Sierra Madre States. We expect to be ready by the 1st of April. Large means and some of the most influential citizens of this country are engaged in this enterprise, which must insure its success, beyond doubt. I will be able to give you further information when I arrive at Galveston. By giving this notice, you will confer a favour, &c. I am respectfully,

"S. A. LOCKRIDGE."

The (Richmond) *South* has these significant remarks upon this project and its objects:

"No doubt plenty of ardent and adventurous spirits will respond to the appeal. Col. Lockridge, of Nicaraguan notoriety, has already declared his purpose to accept Vidaurri's invitation, and has issued a call for recruits. The New Orleans *Delta* says the movement is supported by men of money and influence. Of course the Federal Government will not essay to interfere with the enterprise. It is perfectly legitimate. Vidaurri, having raised the standard of rebellion against the tyranny of the central power, invites the aid of those in this country who sympathize with his efforts to secure the independence of the Sierra Madre. Upon what pretext would the government attempt to prohibit our citizens from responding to the appeal? But whatever their disposition, the Federal authorities have no power to arrest emigration across the borders of Texas. The work would require a larger force than the entire army of the United States. We expect soon to hear that Vidaurri is supported by a strong force of American soldiers. In that event his success is certain. What then?

"The Sierra Madre republic will no sooner assert its independence than application will be made for annexation to this Confederacy. Then will commence another struggle on the part of the North to restrict the expansion of the South. *If the resistance be successful, the South will quit the Union in disgust. If, on the other hand, so large an area of Southern soil be added to the Confederacy, then the preponderance of slavery will be secure.*

"In any event this Sierra Madre movement is full of significance to the people of the South; and we shall watch its developments with especial solicitude."

The Washington correspondent of *The South* prefers the Filibuster method of acquisition to that of the President. The reasons for that preference are thus frankly stated:

"There is every reason to believe that the President will soon make a treaty with Mexico for the acquisition of one or more of the Northern provinces of that country. We shall then have upon us the old question of slavery, and how important, in the struggle for empire, that we shall have the advantage of the precedent in the case of Kansas. We have already been warned by Seward that we are to have renewed in Mexico the struggle between free and slave labour. Let us, then, be ready in time for the combat, for it will surely come. The exigencies of both Administrations point to a treaty in which one shall get money and the other land. The present Government, or any Government which may be formed in Mexico, will want money to sustain itself and to pay the Janissaries by which its power is maintained. Our own Government is anxious to perpetuate itself and to secure another lease of power. An acquisition of new territory from Mexico it will regard as a capital device to this end, and the treaty will be pushed through to a certainty.

"The advantage to the South of acquiring territory from Mexico at this time is greatly doubted by our [illegible] Southern statesmen. This reasoning appears to me well founded. At present there are indications of the disintegration of Mexico. The Federal bond is being rapidly loosened. The central authority is weak. A few months may witness a Sierra Madre Republic, into which Americans from Texas and other Southern States will go and establish there slaveholding institutions. They will go to develop rapidly the sugar and cotton lands now a waste, revive the African slave trade, and build up a State equal in power and in wealth to Texas, without draining slaves from the South. Such a State would in due time present herself for admission into the Union, and if the Free-Soilers would not let her come to us, the Southern States could go to her. This would be the course of things in Sonora and other States. The result would be, that the South would receive from time to time accessions of strength, new slave States with a supply of labour, drawn from Africa instead of Maryland and Virginia. In a word, Time is our ally, and 'masterly inactivity' will give us everything we want.

"This desirable result Mr. Buchanan's buncombe project will only serve to mar. Suppose the territory acquired. *Sonora will at once be populated from California by a Free Soil emigration (many of them Europeans), and thus we lose that country.* Is it certain that we would have the preponderance of the emigration to Nueva Leon, Tamaulipas or Chihuahua? There is already a considerable Mexican population in those States, whose prejudices to slavery a few Yankees could easily excite. What would be the policy of the Executive? Would it be non-interference, or the species of fair play which kept Robert J. Walker so long in office as Governor of Kansas in spite of Southern protests? Would not the offices be packed against us, and Executive patronage used to hatch Free Soil States, if a party exigency dictated it? But more than all, there remains the question, what shall be the status of the so-called Mexican population? These are really but barbarians, ignorant, brutal and utterly unfit for the exercise of political rights. The South would resist placing these debased and mixed races on an equality with her citizens. The North, true to her doctrines of universal equality, would contend in their behalf, and the Administration, judging it by its Nicaraguan policy, would take the same course. If the doubtful experiment of annexing Mexican territory is to be tried again, and it is to be brought in as territory to be struggled for by the North and South, let it at least be under the Administration of a Southern President, and with an influence in the State Department in which we can repose confidence."

The Washington correspondent of *The Evening Post* confirms the report of a difference between the President and a portion of his Southern masters as to the method best adapted to spread slavery. He says:

"The programme about Mexican acquisition, which I endeavoured, in part, to call public attention to, in the columns of *The Evening Post*, a few days since, and which certain pensioned Administration organs in the country have *insinuated* was incorrect, but which no responsible organ of the Government has dared to deny, is beginning to develop itself. I refer to the attempt to acquire Mexican territory. The Mexican Minister has represented to the President of the United States that parties at the South are engaged in organizing armed expeditions for the invasion of the northern portion of the Republic of Mexico, the movement, in the opinion of the Mexican Minister, being directed against the Sierra Madre country. I understand that the President has caused instructions to be issued to prevent such expeditions from being organized or fitted out within the limits of the United States.

"It is the opinion of many that these expeditions are not fitting out against Mexico as a hostile force, with the intention of wresting any portion of the territory of Mexico, unlawfully and by force, from that Republic, but that they intend to move as peace emigrating parties, and go in bodies and armed for the purpose of better protecting themselves against the Indians. Their aim is to settle up the northern portion of the Republic of Mexico and prepare it for purchase and annexation to the United States, with the further intention, at no very distant day, to establish more slave States. I have reason to believe that the expeditions referred to are intended for Sonora. The President's prompt action in the matter is accounted for from the fact that negotiations are going on for the acquisition of territory from the Republic of Mexico by purchase, and he does not want his plans defeated by any appearance of unlawful interference. There are certain interested parties here who have large interests involved in the President's peaceful project, and are constantly on the alert to prevent anything from interfering with their prospective speculations."

DREADFUL ACCIDENT.—T. B. Hudson, for twenty years Professor of Mathematics in the College at Oberlin, was killed, on the 1st inst., on the Cincinnati, Cleveland and Columbus Railroad, in attempting to get on to a moving train. The dreadful accident occurred near Olmsted, a few miles from Cleveland. His foot-prints were found in the earth making short steps at first, then longer strides as if running whilst holding on to the cars, and ended at a pile of iron beyond which his body was found. It is supposed that his foot struck the pile of iron, by which means his hold on the cars was loosened, when he fell under the wheels. This theory is strengthened by the fact that his shawl, carpet sack, and pieces of clothing were found scattered along the track between the pile of iron and the body.

Thus lying helpless upon the track, the poor man was sufficiently conscious to know that the Toledo train was coming down upon him, yet he was unable to drag his crushed bones off the rail. He could but raise his hand, and in a moment the train passed over him, severing his head and both arms and legs from his body. The body was carried on to Cleveland. It was so disfigured that none could recognise it. Mr. Brown of *The Farmer* knew by his shawl, carpet-bag, railroad pass, as assistant editor of *The Farmer*, and by some papers found in his bag, which he had given him but a few hours before, that it was the body of Prof. Hudson.

Prof. Hudson was a man of fine intellect, and a faithful and earnest Abolitionist. His death will be lamented by a wide circle of intimate friends, and by not a few who knew him only by reputation and yet have learned to love him for his works' sake.

"MERCY TORTURED INTO CRIME."—Mr. William Connolly, reporter for *The Sun*, was arrested in this city, on Monday last, upon a warrant charging him with assisting the escape of two slaves claimed by Charles A. Wilbers[illegible] Kentucky. The alleged offence was committed in Cincinnati, where Mr. Connolly resided, about a year ago. The negroes in question, he was told, had resided for some time in Ohio, with their master's consent, and he took them into his room at the request of a man who afterwards betrayed both them and him, and got rewarded for his villany. To save himself from trouble, he left Cincinnati and came to New York, where he hoped to be unmolested, but the officers of the United States, under the present Administration, however lax in their zeal for the arrest of ordinary offenders, never fail to pursue those who are suspected of breaking the Fugitive Slave law. Mr. Connolly must now go back to Cincinnati, to be tried as a criminal for performing an act of Christian charity and hospitality. "Hail Columbia!" Judge Leavitt, the Old School Presbyterian magistrate who attends to the negro-catching business in Cincinnati, after refreshing his piety under the influence of the prevailing revival, will doubtless be prepared to deal with Mr. Connolly after the strictest requirements of the statute for such cases made and provided.

EX-JUDGE LORING, according to a Washington despatch in *The Herald*, has been appointed U. S. Sub-Treasurer at Boston. We certainly hope the report may turn out to be true. The effect of such an appointment in Massachusetts at this time cannot fail to be good, since it must tend to make the Union odious and hateful to that portion of the people who are unwilling to sacrifice the honour of the Commonwealth to gratify the wishes of the Slave Oligarchy.

CONNECTICUT, at the election held on Monday, went for the Republicans by an increased majority from last year. Buckingham is elected Governor by a majority of 3 000. The Senate will consist of 16 Republicans and 5 Democrats; of the House the Republicans (as far as heard from) have elected 133. the Democrats 78 members.

MUNICIPAL ELECTIONS.—Cincinnati, St. Louis, Dubuque and Jefferson City, Mo.—usually Democratic—all elected Republican charter officers on Monday last.

From our Boston Correspondent.

NO. CCXXVI.

THE ARGUMENT.—The Correspondent vaticinateth hebetude—His Opinion on Steam Engines—His Disquisition on Handbills, and on Electrical Machines—He bewaileth the deadness of patriotism—He telleth of the state of public feeling and talk—He regretteth the suggestion of Gov. Banks as to the Personal Liberty Bill—He maintaineth the constitutional rights of the Devil—But with differences and distinctions—He sympathizeth with the Hunkers who cannot be smitten in their minds—He commendeth the General Court, and patteth it on the back, &c. &c. &c.

BOSTON, March 5, 1858.

I AM afraid that you will have but a dull letter from your Boston Correspondent to-day. For you can't expect that we shall remove any Judge a week just for your amusement. You will have to make the most of the Loring business for the present. It is really amazing, considering the red heat to which *The Courier* and *The Post* got up their boilers, that there was so little steam generated against that action. Perhaps we shall have to come to the distressing conclusion that those hissing, screeching and jumping engines are not the ones that move the Massachusetts train, after all. Things bear that look just now, it must be owned. Did I tell you of the handbill that was got out from one of those offices the next day? Handbill! did I say? It was a howling wilderness of paper overrun by doleful creatures of all kinds in the shape of adjectives, superlatives, intensitives, ejaculations, notes of admiration holding up both their hands and notes of interrogation going down on both their knees. At the top was the Bird-o'-freedom sprawling over the ægis of our country which I see a profane correspondent of *The Tribune* calls "the glorious Goose and Gridiron of our common country", and in one corner was the effigy of a negro, intended for one Bradley, a coloured lawyer who was struck from the rolls of the Courts for some irregularity, whose unauthorized and uncalled-for appearance before the Committee has furnished the Loring faction with the bulk of their capital for carrying on their business. These formidable posters confronted you from every dead wall and blind alley-way, and excited fearful lookings-for of the vengeance which was at hand swiftly to overtake the doers of that deed.

But we have waited some ten days or so, and "we yet live." We had been preparing ourselves for a Meeting in Faneuil Hall, which should concentrate the electric indignation of the city into one dire flash of lightning, which should not leave the faintest unctuous discolouration to testify to our former existence. But no such thunder-cloud has yet gathered itself together so as to burst upon our heads with deadliest ruin. We are told that the reason of all this is the simple philosophical one that there is not electricity enough in the atmosphere of Boston to generate a spark, much less a flash, however big the kite which *The Courier* and *The Post* could contrive to send up to concentrate it. This *dodge* being a manifest failure, *The Courier* next enlarged its electrical machine and proposed collecting all the electricity in the State and directing it in such a current as to shock us into annihilation. Whether it will succeed in constructing this new Boston Jar or not, it is not yet time to decide; but you may rely on being kept informed by me as to the progress of its construction and the deadly uses to which it is to be applied when finished. It is a fact, however, that the removal of Judge Loring excited no general feeling of dissatisfaction, even in Boston, and even in the minds of very hunkerish kind of people. The general feeling was that the two offices were properly inconsistent the one with the other, and that, after Gov. Gardner had opened to him a wide door of escape, by refusing to remove him for the fact of sending Burns back, he should have resigned his Commissionership. This is said to be the feeling of Gov. Gardner and of Mr. Dana, whose interference in his behalf, four years ago, strengthened that incomparable magistrate in his determination to stand by the Integrity of the Judiciary. But, fortunately for Justice, though unluckily for himself, he listened to the advice of a little circle of hard hunkers, who really thought that he and they could grin the State of Massachusetts to death, as Colonel Crockett did the panther. But they happened to be mistaken, and the grin is on the other side of their mouths now.

I have no doubt, in spite of the twaddle which has been dribbled out by the sneakinger sort of Republican papers, and the indisposition of almost all to sustain this measure with the heartiness they owed to it, that there has been no measure that has met with such general approval throughout this State, and the Free States generally, among the masses of the people. They who think that the Chief End of Man in America is to catch slaves, and his highest happiness to lick the shoes of the slaveholders, of all names and parties, of course are thrilled to their marrows at the horror of the deed; but the great bulk of the reading, thinking, intelligent, sensible inhabitants of the Northern States see and acknowledge the propriety and necessity of this expurgation of the Judiciary of Massachusetts. There is a story that a sagacious Hunker, of the very first water, went to Judge Loring, when he first heard that he had issued the warrant for Burns's arrest, and entreated him to decline further action in the case, on the ground that it would inevitably lead to his removal by address, and that this might be the beginning of a state of things dangerous to the stability of the Judiciary—that the People might contract a chronic habit of kicking offensive judges out of their Court-houses, when they had once seen how well it worked in this case. But, like a weak man as he was, he thought that he knew better, and that his little *clique* of fogies were mightier than the State as well as wiser. The only drawback to the entire satisfaction of this conclusion of the whole matter was that Gov. Banks should have thought it necessary to damage his compliance with the just demand of the Legislature by his recommendation to tamper with the Personal Liberty Bill. It was unfortunate as it regarded himself, since it exposed him to the inevitable suspicion on all hands, and to the sure taunt of his enemies, that it was done to break the force of the odium it was likely to bring upon himself. And it was unlucky as it affected the State, since it had the air of yielding to pro-slavery clamour and "backing-down" before the South.

The only material changes in the law are the repeal of the prohibition of the militia from assisting at the return of a fugitive, and of the members of the bar from assisting a slave-hunter. The first was not material to be made, as the Courts would, no doubt, hold the officers and privates of the militia harmless if they were regularly called out and posted to prevent a riot, even though the United States Marshal availed himself of their position to take back his prey. And if any company should voluntarily offer to assist in any such dirty work, they would be obnoxious to punishment now, all the same. The permission accorded to lawyers to give the kidnappers their assistance is a more material thing, and, I hope, will yet be replaced on the Statute Book. Mr. Andrew moved the insertion of this prohibition, when the bill came before the House, and it was passed; but the Senate refused to concur and the House voted to recede when it came to a final settlement. The notions of the Collective Wisdom seemed to be in a singularly obfuscated state, by all accounts, as to this matter. They thought, some of them, that the repeal of that clause was a simple restoration of the right of all citizens to have counsel. An honourable member, who has also graced the halls of Congress, could not be made to see that there was any harm in the lawyers of Massachusetts being permitted to help slave-catchers to their catch. "Why," said he, "I would allow the Devil himself to have counsel, if he wanted them!" Of course, if the Devil should be caught and bound and brought to trial, he should be allowed counsel, and so should a slave-catcher, if arrested, indicted and put into the dock, on his way to the State's Prison. But it is a totally different thing, when the Devil comes into the State like a roaring lion, seeking what he may devour, and, having seized an innocent soul, is carrying it off with him to the bottomless pit, to allow the lawyers of the State to help him in his perquisition and his triumphant departure with his victim in his claws. I humbly conceive that Mr. Seth J. Thomas, Mr. Edward G. Parker, Mr. Benjamin F. Hallett, should be compelled to elect whether they would practice in the Devil's Courts—as *Advocati Diaboli*, or Devil's Attorneys (an office well-known to the Common Law)—or in those of the Commonwealth, and that the State should forbid its bar as well as its constables from assisting the Devil or his imps, the slave-catchers, when they come to fly away with any of the helpless ones living within her peace and entitled to her protection.

Whatever the motive of the Governor or of his advisers may have been, this sop to Cerberus has by no means had the effect of mollifying him or putting him to sleep. *The Courier* and *Post* have hardly condescended to notice the change in the law, and the satisfactory fact is that none of those that these prints represent regard it as any mitigation of the enormity of the removal. And, all over the country, the fact of the excalcetration of the Judge has overshadowed all the accidents that accompanied it. The only ones who are affected by it are those of sincere anti-slavery hearts, who hate to have any tinkering of that best of laws that has been passed since the Federal Union. So, with all this drawback, we are well content, on the whole, with the behaviour of the General Court. Their conduct can be criticised in many particulars; but the great and crowning fact remains that they did apply the legislative toe to the sitting part of Judge Loring, and gently remove him from the Bench to the street-door. One virtue like this would counterbalance a thousand crimes, had they committed them. But, really, it has been a very creditable General Court, on the whole. It has established a Second Degree of the Crime of Murder, punishable with imprisonment for life, which will make the administration of justice more even and more sure. And its consolidation of the Probate and Insolvency Courts is a good thing in itself, besides getting rid, by a side wind, of a quantity of incapables saddled on the State by the Know-Nothings. And it has also reduced the State Tax one-half, which is a good everybody must acknowledge. The Whigs, during their long rule, had the virtue of financial honesty. Being mostly men well to do in the world, they had no temptation to pillage the public. They governed us well, as far as the State was concerned, though insolently and arbitrarily. But when the Know-Nothings came in, it was like a European revolution in this particular—all kinds of horrible beggars came from holes where they had been lurking unknown and unheard of, and seized upon the State as the milch cow out of which they were to get their living. It would have been well at that time to pass the law lately enacted in one of the new States, that a special watch shall be set over the treasury, *while the Legislature is in session!* This not being done, the State Tax went up from nothing to a million and more! Now it is reduced to half a million, and we may hope for a return of the good old days before State Taxes were.

D. Y.

Our Philadelphia Correspondence.

PHILADELPHIA, April 5th, 1858.

THE topics of my late letters have been chiefly political. I propose in this to speak of the religious aspects of our cause; that is of the state and prospects of the anti-slavery movement in Philadelphia as relates to the Churches. On this head I am happy in being able to speak in the language of hope. In most of the religious organizations, there has been, in the last twelve months, a visible improvement. This is especially true of the Methodist Church. Since the appearance of Rev. John D. Long's "Pictures of Slavery," there has been quite a revival of the ancient spirit of Methodism among some of the ministers and prominent members of that body. This was the object which, more than any other, Mr. Long had in view in the publication of his book. His heart had bled over the sins of his Church, and he longed to see it purified. The Spirit of the Prophet was upon him, and, like Isaiah of old, he felt it to be his duty to lift up his voice; to cry aloud; *to spare not;* to show the people their transgression, and the house of *Wesley* their sins. This duty he discharged without fear or favour. The natural consequences followed; the faithful and true were strengthened; the perverse and false-hearted were excited to enmity. Soon after the appearance of his book, Mr. Long received notice that he would be held to answer, before the next Conference, to the charges of defamation and slander. This notice came from a Reverend brother of the name of Quigley, a Pennsylvanian by birth and education, who, for his own reasons, was in haste to show his zeal for the slaveholders. Pleased at the prospect of having the question thus brought squarely before the Church for discussion, Mr. Long resumed his pen and renewed his labours. He wrote letters for the *Northern Independent*, and kept up an active correspondence with ministers and others on the subjects discussed in his book. The result has been a wholesome agitation among the Churches of this Conference, and the partial anti-slavery revival already mentioned. This is certainly a sign of some promise. The Methodist Church, in its primitive days, was second to no cotemporary ecclesiastical organization in the effectiveness of its zeal against American slavery, and no circumstance could be more auspicious to the success of the anti-slavery movement than a restoration to that body of the ancient spirit of Wesleyism.

While on the subject of Mr. Long, I may add, that he appeared before Conference, which was held at Easton, in this State, on the 24th ult., to take his trial, and that the result was the discomfiture and utter confusion of his accusers. Mr. Quigley's charges were entertained only to be ruled out. Mr. Long's character and conduct were passed by a triumphant vote, and, as a consequence, his book stands an unimpeached testimony against the pro-slavery sins of the Methodist people.

The letter which you copied from the *Northern Independent*, written by John D. Long, and containing grave charges against the Rev. Mr. Kurtz, has been replied to by that gentleman, through one of his friends, in the columns of the West Chester *Republican and Democrat.* In this reply Mr. Kurtz partly denies and partly evades Mr. Long's charges, and then falls back on the statement that the latter has been summoned to take his trial before Conference for the offence of misrepresentation and slander. A copy of the paper was sent to me, which, after reading, I put into the hands of Mr. Long, asking him what reply he had to make to it. His answer was substantially, and as near as may be in words, as follows:

"You perceive that Mr. Kurtz does not deny my statement under his own name; that he does not deny that he or his family are partly supported by the unpaid toil of slaves; that he does not deny that he has received wages for the hire of men slaves over 20 years of age, and of women slaves over the age of 18. Moreover, if I slandered Mr. Kurtz, why did he not bring charges against me at Conference for that grave offence? I was there and confronted him, I arrested his character and elicited from him the confession that his wife was at this time the owner of three slaves, to be freed at the ages of 28 and 30 years. If Mr. Kurtz is a man, and not a quibbler and a coward, why does he not come out, under his own proper name, 'before Israel and the sun,' instead of skulking as he does behind the subterfuge of an anonymous communication?"

This is Mr. Long's answer to the defence put forth by Mr. Kurtz through the West Chester paper. I have dwelt more at length upon this matter than I otherwise should have done from the fact that it concerns very nearly some of the readers of your paper, and from the additional fact that THE STANDARD has been, to some extent, involved in the controversy.

There are other members of the Philadelphia and Baltimore Conferences besides Mr. Long who are not dead to their sense of duty on the slave question; but in this city, it must be owned, their number is quite fractional. There are, nevertheless, two or three who try to bear a faithful testimony against the great sin of the nation. One of these is Rev. Newton Heston, minister in charge of Nazareth church, Thirteenth below Vine; another is Rev. Valentine Gray, of Mariners' Bethel, corner of Shippen and Penn streets; and a third is Rev. J. Cunningham, Presiding Elder, whose official duties lie in another district, but who has his home in this city. Mr. Cunningham is a man of ability and influence. At the last General Conference he was reckoned among the enemies of anti-slavery, but now he is regarded as its fast friend.

Mr. Heston is a young minister of good talent, and is looked upon in the Church as a rising man. He preached a sermon to the Fire Department of this city, about two months ago, which was of a character to do him credit. He had an immensely large audience, and, before concluding, addressed each Company separately and by name. Reserving the "Northern Liberty Hose Company" for the last, he concluded his discourse by an appeal to them, suggested by their title, thus: "Liberty," said he, "is sweet everywhere, and to everything, either North, South, East, or West. You may rejoice that Northern Liberty is not associated with Southern Slavery. Your name is linked with one of the old districts of the city, but I give it a wider import, and utter the prayer that Northern may become *universal* liberty, not only in this land, but in *all* lands! That mankind, free from slavery, whether mental or physical, constrained or self-imposed, standing up in the full stature of a redeemed and free manhood, shall serve God freely, love Him fully, and find in every fellow-man an honest brother!"

Mr. Gray, who preaches to the Mariners' Bethel, is brother of the man of that name who was mobbed, ten years ago, in Accomac County, Va. (Gov. Wise's district), for the offence of belonging to the Northern Branch of the Methodist Church. Since that time, Mr. Gray has not been able to look upon slavery as so innocent an institution as some of his brethren regard it.

There are two or three other ministers of the Methodist body in this city who are coming on, but they haven't quite screwed their courage up to the point of avowing themselves. When their sense of duty becomes a little more acute, or public sentiment in sufficiently changed to make obedience to duty easier, they will be ready to avow themselves Abolitionists and to join the forces which are marshalling for the overthrow of the system. Mr. Cookman prays against slavery; but, like the man in the fable, he does not put his shoulder to the wheel. Mr. J. B. McCullough preaches against its extension, but seems satisfied to let it alone where it exists. If Mr. McCullough deals with other sins as he does with that of slavery, he must preach a singular sort of gospel. Think of a minister preaching against the *extension* of drunkenness, the erection of any *new* distilleries; the opening of *fresh* grog-shops; the *spread* of idolatry; the manufacture of *additional* gods; the *augmentation* of lying, swearing, stealing, and uncleanness! If Mr. McCullough is a consistent man, this must be the style of his preaching.

Dr. Durbin is understood to be, at heart, and *sub rosa*, an anti-slavery man; but as yet he has not deemed it proper to take that position unequivocally before the public. Some people have a great idea of preserving their influence; of guarding their reputation and maintaining their popularity; so as thereby to accomplish a greater amount of good than, as they flatter themselves, would otherwise be possible; and it is not incredible that Dr. Durbin may be acting on this policy. Doctors of Divinity and prominent men in the Church show a natural proneness to a course of this kind. It is pleasant and agreeable to the feelings to be on good terms with the advocates of both sides of a great question. It gives one a character for moderation, and enables one to say, "I am no extremist"; "I am not a party man"; "I see good on both sides." It enables one, at Annual and Triennial Conferences, to act the part of Pacificator; to promote union and brotherly harmony; to preserve the integrity of the Church and promote the interests of Zion generally. All this is very specious, as well as very flattering to one's self-love. There is nothing *ultra* about it; it is not *fanatical* or *radical*. It is anti-slavery, but not *ultra* anti-slavery; at the same time it is anti-abolition, though not *bitter* anti-abolition. Above all, it passes with the superficial and worldly, ourselves included, as savouring of the mild and gentle spirit of Christianity. But nothing could be further than this from the genuine article. The spirit of Christianity, it is true, is mild and gentle; but it is nevertheless brave and thorough. "First pure, then peaceable," is its motto. A dove in harmlessness; but in boldness it is the lion of the Tribe of Judah. Christ was not a "conservative," in the modern sense of the word; he laid his axe at the *root* of the tree. Paul took no middle ground on any great question affecting alike the vitals of the Church and the State; and John Wesley was no trimmer nor time-server. On the subject of slavery he took the most unequivocal ground, pronouncing, in words of living energy, the system to be "the sum of all villanies." It is to be hoped that Dr. Durbin will yet show himself, on this question, a true Wesleyan; that his opinions and sentiments will deepen into earnest and heart-felt convictions, and that he will use his fine talents and commanding influence to free his Church from the pro-slavery corruptions which now defile it. In no other way could he better subserve the interests of religion or secure for his name more enduring honour.

There are two or three other ministers, known as Methodists, though not in fellowship with the Philadelphia and Baltimore Conferences, who are recognised in this community as open Abolitionists. One of these is Rev. Thos. H. Stockton, an eloquent and popular preacher, whose congregation assemble for worship in Jayne's Hall. Mr. Stockton had for awhile been preaching to an Independent Methodist church in Baltimore, where, choosing to be independent himself, he uttered his sentiments freely on the evil of slavery, and, as a consequence, soon made the place too hot to hold him. Since his return to Philadelphia, Mr. Stockton has not distinguished himself by any noteworthy anti-slavery demonstration; but it is hardly likely that he will allow the subject to drop, or that he will prove recreant to his early and deep convictions.

Among the irregular ministers of the Methodist Church, who are known as opponents of slavery, may be reckoned our friend Robert Collier, the same that took so active a part in the last West Chester Meeting, and who has, since then, acted temporarily as agent of the Pennsylvania Anti-Slavery Society. Mr. Collier is what is called a local preacher, having no pastoral charge, having no salary, and officiating only as occasion may require. He works at his trade in day time; attends anti-slavery meetings, when they are within his reach, of evenings; and on Sunday, he preaches the Gospel, as he understands it, whenever an opportunity is offered. Formerly he was very popular among people of his own sect; lately, however, since he has become an Abolitionist, and has identified himself with the men of no reputation who advocate that cause, he has forfeited the favour of many of his old friends. He stands up, nevertheless, faithfully and without faltering, to his duty, and is one of the instrumentalities which is now at work in the Methodist Church, keeping that body in a state of wholesome agitation.

I had intended to give you some account of the state and progress of our cause in the Presbyterian Church; but this I can't do without exceeding my limits; I will reserve, therefore, what I have to say for my next letter.

M.

TO THE FRIENDS OF THE STANDARD.

APPEAL OF THE EXECUTIVE COMMITTEE.

THE Executive Committee of the AMERICAN ANTI-SLAVERY SOCIETY take the opportunity of the editorial change in the conduct of THE STANDARD, now announced,* to address their earnest appeal to each and every of their associate members of the Society, and to all the friends of an uncompromising anti-slavery journal.

Hitherto THE STANDARD has not had a self-supporting subscription-basis. It has, doubtless, deserved it too well to obtain it in the past. But the change for the better, which our anti-slavery action has effected upon the public mind, warrants our expecting and calling for such a basis in future. To accomplish this, we ask the steady, unanimous coöperation of every friend of THE STANDARD, and of the AMERICAN ANTI-SLAVERY SOCIETY.

The excellence of THE STANDARD as a journal, whether in regard to its literary taste, its editorial ability or its typographical accuracy and neatness, is unhesitatingly offered for comparison in these particulars with any other American journal; while in respect to its anti-slavery fidelity, fearlessness and discernment, it is enough to say that it is the organ of the AMERICAN ANTI-SLAVERY SOCIETY, the only associated body in the land which takes the high and impregnable ground of the utter SINFULNESS OF SLAVERY, of the DUTY OF IMMEDIATE EMANCIPATION of every slave on our soil, and of the cor-relative DUTY OF EVERY MAN TO CEASE FROM ALL GOVERNMENTAL, POLITICAL OR ECCLESIASTICAL UNION WITH THE AMERICAN SLAVEHOLDER AND SLAVE-TRADER.

On these grounds, and for the cause's sake, we solicit of every friend of the American Slave an immediate and a persevering attention to the work of securing to THE STANDARD a large and self-supporting subscription-list, thus leaving the funds obtained by donation to the Society's treasury to be applied to other agencies.

We can confidently assure all friends of our cause, that we believe there will be no diminution in the interest or value of THE STANDARD, in consequence of the changes which have necessarily been made. We shall indeed lose the services of a thoroughly able, conscientious, faithful and judicious editor, by the retirement of Mr. Gay. But arrangements have been made for securing editorial labour and oversight, of the most thorough and effective kind, and THE STANDARD will, under the continued editorial supervision of our tried coadjutor, OLIVER JOHNSON, undoubtedly maintain, and add to, its acknowledged excellence.

With this fixed purpose, on the part both of Committee and Editors, we call with earnestness upon *all* our associates and friends to give THE STANDARD a large circulation throughout the Non-Slaveholding States, and, as far as possible, through the Slaveholding States also. There are no journals in existence—not even the best of the *Tribunes*, *Evening Posts*, and *Independents*—which can be trusted to do, or which even propose to do, the thorough, vigorous and uncompromising work which THE STANDARD will do. There is no journal which supersedes or renders THE STANDARD unnecessary. No tampering with this great Sin, no daubing with untempered mortar, no filming-over the ulcerous spot, no consent to a temporizing policy or to half-way measures shall ever disgrace it.

FRIENDS OF THE AMERICAN SLAVE! FRIENDS OF HUMANITY! FRIENDS OF YOUR COUNTRY, in deed and in truth! Will you not at once, and from every quarter, the nearest and the most remote from our centre of publication, respond to this call? Send to our office, 138 Nassau street, New York, the name of every new subscriber whom you can obtain. Send thither intelligence of the cause in your neighbourhoods. Send your words of cheer and counsel. And by your united strength, give to our STANDARD a more conspicuous position in the land, and a new power for the Deliverance of the Enslaved.

WILLIAM LLOYD GARRISON,
FRANCIS JACKSON,
EDMUND QUINCY,
MARIA WESTON CHAPMAN,
WENDELL PHILLIPS,
ELIZA LEE FOLLEN,
CHARLES F. HOVEY,
SAMUEL MAY, JR.,
WILLIAM I. BOWDITCH,
CHARLES K. WHIPPLE,
Executive Committee.

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*See STANDARD of March 7th.

SLAVERY AND THE FAMILY.—The prize tract on "The Family Relation as Affected by Slavery," written by Chas. K. Whipple, of Boston, and, after being rejected by the American Tract Society, published by the American Reformed Book and Tract Society at Cincinnati, is for sale at this office. Price 2 cents single; 20 cents a dozen. Of all the anti-slavery tracts that were ever issued, there is not one better adapted than this to do extensive good. It should be widely distributed.

Summary.

RHODE ISLAND ELECTION.—At the election held Wednesday last, the American Republicans achieved a complete triumph, having elected their entire ticket for Governor and State officers, and a large majority of both branches of the Legislature.

A SIGHT.—About noon yesterday, some twenty slaves, on their way South, passed from the Baltimore Depot across this city, in front of the Capitol, and down Maryland avenue. The slaves were on foot, followed by two drivers in a buggy.—*Washington Republic 26th ult.*

YOUTHFUL CONFUSION OF IDEAS.—A western youth recently wrote to a friend in this city: "I see you are having a religious revival in New York. I should like to be down there, occasionally to attend prayer-meeting and the theatres. I think the Mormons at Burton's would please me; and I should be delighted with the Christys."—*Evening Post.*

THE COMING SUMMER.—It is said that the Earl of Rosse, one of the first astronomers in Europe, has told a gentleman in England that he anticipates one of the most intensely hot summers this year that has ever been known, and he advises farmers to build sheds for their cattle, by way of protection against the extreme heat.

THE GERMANS IN KANSAS.—It must afford us great satisfaction that, among eight thousand Germans who now reside in that Territory, not one hundred belong to the Pro-Slavery party. But we are particularly pleased that, among our liberal countrymen, the *Turners*, this vanguard of the Army of Freedom, are prominent by their zeal and their energy for the good cause.—*Belleviller (Ill.) Volks Blatt.*

COOLIES IN CUBA.—In the last ten years 71 vessels have arrived at the port of Havana, from the East Indies, which brought 24,643 Asiatic labourers, and they lost before their arrival 4,134 of the number taken on board. Of these 71 vessels 29 were British and 13 American. The loss of life of the coolies brought in Portuguese ships was only 2¾ per cent.; in American ships it was 12 per cent.; in French ships, 13½; in British, 14½; in Peruvian, 38½.

A correspondent on the coast of Africa mentions 22 vessels, of all descriptions, which have been captured by the English cruisers, since April of last year, for being engaged in the slave trade. All but one were American, and the larger number belonged to New York, Boston and New Orleans. The *free States* take the palm in this business. The Southerners, apparently, have less to *say* about slavery, and *do* less to perpetuate it.—*Journal of Commerce.* [The Northern scoundrels who engage in this hellish traffic are not the representatives of Northern sentiment, but of the principles and the party which find a champion in the *Journal of Commerce.*]

The Ledger (Philadelphia) lately had the following:

Special Morseotype for The Public Ledger.

THE VOTE ON LECOMPTON TO-DAY.—*Washington, March 31.*—Mr. Stephens, of Georgia, has a record of Lecompton votes, showing that the passage of the Senate bill is certain, without Caruthers, who is expected to favour it.

—There must have been a mistake in Aleck's figures, or else "Morseotype" is an unreliable mode of transmitting intelligence.

SOUTHERN SENTIMENT.—A writer in De Bow's *Southern Review*—the financial organ of the slaveholders—has become disgusted with a representative Democracy, and thinks we would be a great deal better governed under a constitutional monarchy. The standard of capacity for governing wisely, he says, "is reached and maintained with more difficulty, on the part of a whole people, than on the part of a representative of a line of sovereigns, and that the wisdom of the king is more reasonably to be expected than that of the mob."

A little five-year-old friend of ours was, the other day, puzzled, as many an older head has been, in trying to form an idea of the *spirit* as distinct from the *body*. We endeavoured to explain. "You said you loved me, just now?" "Oh, yes—*best?*" "What do you love with, your forehead?" "No." "Your hand? your foot? your cheek? your eyes?" "No—no—" and the inquiring hand fluttered from one member to another as they were mentioned, pausing at last over the *heart*, with a triumphant, "Oh! I know *now* what I love with—it's—it's—it's *the place that joggles.*"

FORTIFICATIONS IN CUBA.—We have been informed from a reliable source, that for some time past the government of Spain has been quietly but effectively engaged in improving her defences on the island of Cuba, probably in anticipation of some combined effort to wrest the "ever-faithful" from her possession. The latest improvements in the art of war and military arms are readily adopted. Amongst others we hear of negotiations having been commenced for the purchase of the New Patent Safety Fuse Train invented by Messrs. Gomez & Mills, of New York.—*Evening Post.*

THE NEW LIQUOR LAW is to be submitted to the people on the 7th of June, and, if adopted, to go into effect on the 15th of July. The present license law will be submitted at the same time, so that the people can choose between them. The new law very nearly resembles the law of 1853, and its friends think will prove a very efficient one. The distillery clause is objectionable, especially as it permits exportation. If it should tend to build up a large distillery interest in Maine, the people will certainly discard it. As the proposed law is a great advance on the present one, all the friends of temperance should vote for it, and give it the *prestige* of a large majority.—*Portland (Me.) Transcript.*

Thomas Jefferson, speaking of the style in which Lord Cornwallis plundered his plantation, when the chances of war put it into Cornwallis's hands, said, "He carried off also about thirty slaves. Had this been to give them freedom, *he would have done right*—but twenty-seven of them died of smallpox and putrid fever, then raging in Cornwallis's camp, and what became of the rest I never could learn." This Thomas Jefferson would not be allowed to reside in Virginia, if now living. He was altogether too much of an Abolitionist to live in that State. A man who could say it was right for the British to give freedom to his own slaves!—*Milwaukee Free Democrat.*

From Richmond south to Charleston, the country on the line of the railroad seems to be one continued scene of dilapidation. The houses look miserably poor, and the slave huts are built of logs and mud, some being without chimneys, and others with chimneys built on the outside, made of slats and lined with mud. The cars go at a snail's pace, and the negroes, with their tattered garments, mules, wagons and horses, with their rope harness, and everything around betokens an entire lack of vigour and frugality. I am told that a better state of things prevails at some distance in the interior, and in going from Charleston to Savannah I saw some good houses, slave quarters and plantations.—*Cor. Boston Transcript.*

RUM DID IT.—The Hon. Gerrit Smith, in a recently published letter, makes the following allusion to the late Preston S. Brooks:

"The nation would not have been deprived of the services of Charles Sumner had Congress, before Brooks fell upon him, been willing to be moved by a temperance speech or by any other cause to put a stop to the sale of intoxicating drinks in the city of Washington. Poor Brooks! I became acquainted with him in Congress, and found him to be a frank, pleasant man. He allowed me to speak freely to him of his habit of drinking liquor. He promptly confessed his sorrow for it, and added that he would be glad to subscribe a Congressional Temperance pledge. But for liquor he would never have committed his enormous crime."

REVIVAL INCIDENT.—A story is current in this city to the effect that one of the city missionaries, a man of rare piety and entire consecration to the service of the Great Teacher, attended one of the morning prayer-meetings, and, being moved to speak, made a brief and touching address, full of the spirit of love and devotion. His liberal theological tenets could not have been inferred from a word he uttered, but he was known to one of the more zealous brethren of a different fold, who immediately announced to the meeting that the last speaker was not a "Bible Christian," and proposed prayers for his conversion! If in that assembly there were many men whose lives and conversation gave evidence of more vital piety than is afforded by the career of the clergyman thus publicly pointed out as a fit subject for special prayer, then it was indeed a meeting of "*the Saints.*"—*Boston Transcript.*

A NEW PLAN OF BENEVOLENCE.—Mr. Charles Bodmann, of Cincinnati, had, among other property, three female slaves left him by a deceased relative in Baltimore. He took the slaves from Baltimore to Lexington, and there sold them to a slave trader. Being taken to task for it by a Cincinnati paper, he says, by way of explanation: I brought the girls away from Baltimore and caused "them to be sold in Kentucky, intending at the time, as I still do, to appropriate the proceeds of sale to benevolent purposes." Doubtless the next we shall hear of the *benevolent* Mr. Charles Bodmann will be that he has turned highwayman and gone to throat-cutting to raise money for benevolent purposes. Could any person but an out-and-out lunatic hope to justify such an act by such a plea?—*Milwaukee Free Democrat.*

PEOPLE'S COLLEGE.—This College is to be located at Havana, Schuyler Co., on a farm of two hundred acres of excellent land, which is to be cultivated by the students for their interest. Each student attending this institution will be required to devote at least two and not exceeding four hours each day, five days of the week, to manual labour, either at some mechanical profession or on the farm. By this arrangement, young men of indigent circumstances, of industrious habits, will be enabled to acquire not only a finished collegiate education at their own expense as they proceed with their studies, but at the same time gain a knowledge of agriculture or mechanism, of value to them, and graduate with a healthy physical constitution, which too many of those educated in the literary institutions of the present day are strangers to.

AN OLD STORY WITH A NEW APPLICATION.—A story is told of a negro who had a great desire to be converted under the preaching of Whitfield. Not being acquainted with the physiognomy of that eminent divine, his question, whenever he heard a discourse, "Who dat preaching dare?" was often repeated. On one such occasion, in reply to his inevitable question, Sambo was answered by a person who understood his wish, "That's Whitfield." Sambo's opportunity had arrived; and, in the midst of his excitement, he rolled himself about in a manner he thought befitting the great occasion. A day or two afterwards he learned, to his intense astonishment, that Whitfield had not preached at that time—was not even in that part of the country; and his chagrin found sorrowful expression, "Den I'se rolled in the dirt all for nothin'!" So with poor Buchanan in his Kansas business; he has rolled in the dirt thus far all for nothing.—*Evening Post.*

THINGS THAT NEED NO DEFENCE.—It may be expected, Mr. Chairman, that at this time I should say something in defence of the Pilgrims, and of the State of Massachusetts; for they have been repeatedly assailed on this floor, within the last two weeks. But I shall make no defence. There are some things which I never attempt to defend. Among these are the Falls of Niagara, the White Mountains of New Hampshire, the Atlantic Ocean, Plymouth Rock, Bunker Hill, and the history of Massachusetts. Any man may assail either or all of them with perfect impunity, so far as I am concerned. Any word of disparagement or vituperation directed against either of these objects, by any assailant, excites in me feelings very different from those of indignation—whether the assailant comes with a bow as long as that of the bold Robin Hood, or with a bow of *shorter* range, like that of the gentleman from Alabama (Mr. Shorter) [laughter].—*Eli Thayer, in Congress, March 25.*

From the account given by Lord Brougham, in a speech upon the subject in the House of Lords, the French experiment of purchasing emigrants on the coast of Africa would not seem to have produced as yet any very promising results. He states that the Messrs. Regis of Marseilles, the parties employed in this business of picking up negroes on the Coast of Africa, are well known as old slave-traders. Among other vessels which they employed for this purpose was the Setila, of 330 tons burden. Upon this small vessel, after sailing up and down the African Coast, and competing with the Spanish and Portuguese slave-traders, 950 Africans were finally embarked, purchased at $40 a head. The voyage to Guadaloupe lasted thirty days, and in that period 340 of these unhappy negroes died. When the survivors arrived at Guadaloupe, it appeared that no arrangement or preparation had been made to receive them. In consequence, 100 and more of them were re-embarked and carried to a different part of the island, and, the vessel sinking on a rock, 80 or 90 of the negroes who were shut up in the hold were drowned.—*Tribune.*

TO THE FREE STATE MEN OF KENTUCKY we would say, there is a slight revival in the hope of freedom from the most of the friends in Kentucky who have written to us on the subject. The worst feature we see is that they cannot express their sentiments over their own signatures, publicly, which shows the dominant spirit that white men have made by casting their votes for the perpetuation of slavery. They have given themselves up to the control of slaveholders and placed in their hands a whip to lash them into silent submission. But we are glad that the working men of the State are beginning to *see* and *feel* and *hate* a condition without influence, or respect, or a NAME in the South. Negroes and slaveholders are known in the South—but the negro-catching, master-worshipping class of white men are unknown—are without a NAME or influence in the political world. Friends, continue to write to us; we are glad to hear from you, and glad to know that some of you see the cause of your unequal condition in life.—*Kentucky News.*

THE SLAVE TRADE.—Ex-President Roberts of Liberia, and Mr. Blyden, an old resident of the republic, write from Monrovia, under date of February 1, to the effect that the settlers were likely to be drawn into trouble with the natives, owing to the French system of collecting emigrants on the coast for their West India Colonies. The chiefs had commenced kidnapping and waging war on each other, in order to obtain a supply of hands for export, and it was thought that the free government would attempt to suppress this scheme of renewal of the slave trade in effect.

The action of the Liberian government in opposition to the new scheme of African emigration has so incensed the French government as to cause a retraction of the sloop-of-war tendered by the latter as a gift, although an agent had been sent to France to receive it.—*N. Y. Observer.*

A STINGING REBUKE.—Senator Clark, of New Hampshire, in the course of his speech on Monday week, in addressing himself to the remark of Mr. Hammond, of South Carolina, that Northern labourers are slaves, said:

"With all due respect to the Senator, I say that they cannot only get a dinner, but can give one to the Senator if he wants it. But he would advise the Senator not talk of mud-sills there, otherwise five feet ten inches of ground—if that is the gentleman's height—might be his portion. In the Revolutionary war a blacksmith of New Hampshire gave his services to the State. His father said to him: 'The State is poor, don't ask for your money now.' And the son of that man (Clark himself) think he would come in this Senate and hear the Senator from South Carolina call that father a slave'" (applause).

SHORTER'S OPINION OF THE PILGRIM FATHERS.—Mr. Shorter, one of the enlightened representatives of Alabama in Congress, in a recent speech, utters himself thus amiably with regard to the Pilgrim Fathers:

"The Pilgrim fathers, indeed! Sir, I have a sovereign contempt for the memory of the Pilgrim fathers. The religion of Plymouth rock is the religion of fanaticism, of intolerance, of infidelity, of bigotry and hypocrisy. It is the religion of the Boston clergymen, who violate the seventh commandment in going to and returning from their evening lectures; and who, when exposed to the indignation of a virtuous community, are lionized and *fêted* by the *fairer* portion of their flocks. In my judgment, Mr. Chairman, the greatest calamity that ever befel our country was that event which clothed Plymouth Rock with its historic associations."

YOUNG FIRE-EATERS.—The Columbia *Carolinian* says: "We regret to state that yesterday the Faculty found it necessary to suspend ninety-seven students of the South Carolina College until the 1st of October next, and five until the 1st of May. We understand the ostensible cause of difficulty was the refusal of the Faculty to allow a suspension of college exercises on Thanksgiving Day, under municipal recommendation. Upon the professors going to the chapel and recitation, on Thursday morning, the benches were found tarred, whereupon the order was given by the professors to the classes to attend at their private offices to recite. The Junior and Freshman classes, with few exceptions, obeyed the order—the Seniors and Sophomores mostly declined doing so. When called before the Faculty, with much unanimity they declined responding to questions. The act of discipline which followed was necessary to uphold the essential authority of the government, in which the Faculty was unanimous.

The Italian Conference hoax in London was worthy of Yankee ingenuity. It was the affect of Irish impudence. An Irishman took upon himself the great Italian name of Borromeo, famous in the history of Lombardy, and announced himself as first cousin to the Count, the owner, we believe, of the magnificent palace which rises upon Isola Bella, in Lake Maggiore. He furnished the London papers with daily reports of the "Italian Conferences" for a fortnight, receiving the usual compensation. On investigation it was found that no conference had been held, and that the bogus Italian had made some such mistake as poor Powers's Irishman had between the Bay of Naples and the Bay of Dublin. The English papers are naturally indignant, and talk of exposing and punishing the perpetrator of the hoax. It is first necessary to catch him, and the ingenuity which has successfully imposed upon the London press will probably be able to keep out of the way of the London police. It would be better to advertise in the personal column of the *Times*, that if the Irish Italian will call at that office, "the past shall be overlooked," and he shall be taken into the service of that paper. Such a man would be invaluable to write articles on America.—*Prov. Jour.*

AN AMERICAN SCHOONER IN THE GULF OVERHAULED FOR A SLAVER.—The schooner N. B. Borden, Capt Brightman, left here for Matanzas on the 6th inst., and arrived back with a full cargo of molasses on Thursday, March 26, making the round trip in nineteen days.

On Sunday last the schooner N. B. Borden left Matanzas for Savannah with a cargo of molasses and fruit. She had left port about four hours, and was in sight of Pan Matanzas, when the British steam sloop-of-war Styx bore down upon her, and fired a blank cartridge, at which she ran up her ensign and continued her course. The sloop then fired a shot, which fell a short distance in the rear of the Borden. The Captain of the Borden, thinking the matter more serious than he had first supposed, tacked ship, and made for the sloop to know what was the matter. The sloop lowered her boat and sent an officer in it, who told Capt. Brightman that they had suspected he was a slaver, and were coming on board to satisfy themselves. Capt. B. suggested to the officers from the Styx that slavers did not usually load as deep as he then was, nor were they in the habit of carrying deck loads of molasses. A short examination satisfied her Majesty's officer that he had woke up the wrong passenger, and he soon left for his sloop, carrying with him the maledictions of Capt. B. and crew, who felt that it was a senseless and useless interference. To use Capt. B.'s own expression, "I could have eat up the whole boat's crew, if I'd had salt enough." The occurrence took place about 4 o'clock in the afternoon.—*Savannah Repub.*, *March 27.*

VOLUNTARY EMIGRATION.—The emigration of the native African negro, who binds himself as an apprentice for a given number of years, is about as voluntary on his part as the act of the waylaid traveller who makes a *free gift* of his watch and money to the highway robber who demands them. A correspondent of the Philadelphia *Ledger*, who boarded a French emigrant ship on the coast of Africa, conversed with several of these voluntary emigrants, and obtained their views upon the subject. He says:

"They informed me that they were on board against their own will; that the chiefs would not send any of their free people away, but would readily furnish their slaves for sixteen dollars per head—the price formerly given by slavers; that they were brought to the vessel in fetters; that they were anxious to leave the vessel, and hoped that I would do what I could to secure that end. The chiefs are not particular about the name, and would just as soon have it known as the emigrant system as any other, so long as it opened a market for their captives."

Respecting the "peculiar institution," as it exists in Africa, the writer remarks:

"Domestic slavery is an ancient institution of the natives, from which we have nothing to fear, if no foreign influence tampers with their passions, and rekindles the spirit of war to supply this demand for labour. All captives are reduced to slavery, and they, like philosophers, submit to their fate."

Considering that the negro is destined to continue a slave, if he remains at home, it might be supposed that he would have little objection to emigrate. However, if he is compelled to do so, it is about the same thing to him whether he goes as a slave, a voluntary emigrant or an apprentice for twenty-nine years. To him, at least, there is no practical difference in the several systems, however others may be pleased to view it.

TOBACCO-USING SCHOOL TEACHERS.—J. C. B. asks us to declaim against the employment of school teachers who are addicted to the use of tobacco. The example is quite as pernicious as our correspondent seems to imagine, but the remedy is a vexed question. We confess we see very little hope of reforming confirmed tobacco sots. They will, probably, with few exceptions, live and die in their sottishness. Our only hope is with the rising generation. And here we have to deplore the fact that appearances are sadly against us. Young men and boys are becoming more and more addicted to the vile and filthy practice; and what the end will be, God only knows. When all the youth of our land become tobacco-users (should that fatal hour ever come), our country will be rapidly degenerating to barbarism, and our humanity as rapidly sinking down to brutishness. We cannot regard a school-teacher nor a physician, nor a clergyman, as truly fitted for his high and responsible calling who, in any way defiles himself with tobacco; yet there are many in each profession who are as much the slaves to the narcotic excitant as the drunkard is to the demon of the bowl. It is undoubtedly the duty of Boards of Education to keep our seminaries of learning, especially our primary schools, clear of the nuisance of tobacco-smoke and tobacco-spittle, and tobacco-using examples, but, most unfortunately, Boards of Education are too frequently involved in the same condemnation. Our government fosters tobacco-raising as an important branch of national industry; our farmers, even in Puritan New England, are fast turning their attention to the raising of tobacco instead of grain, because, forsooth, the tobacco crop brings the most money in the market; and our wealthy and fashionable people generally set the example of chewing and smoking, so that, on the whole, the prospect is by no means flattering. We can, however, work and pray," while it is called to-day."—*Life Illustrated.*

THE NEW YORK KIDNAPPER.—Van Tuyl, alias Paul Lensington, of Geneva, N. Y., the kidnapper of the free negro, whose operations have heretofore been pretty fully chronicled, has been arrested in New Orleans, and, on a requisition from the Governor of Kentucky, has been brought to Carrollton and lodged in jail. The Kentuckian to whom Van Tuyl sold the kidnapped negro happened to be in New Orleans, where he saw and recognised the man-stealer, who was passing by the name of Edwin Read, and at once seized him by the collar and handed him over to the police. The prisoner made an unsuccessful attempt to escape at Memphis. He is held on two charges in Kentucky, first of obtaining money under false pretences: and, second, for selling a free negro into slavery. The Cincinnati *Gazette* says:

"Van Tuyl does not deny his agency in kidnapping the negro boys, but, as an excuse for his conduct, says he was induced to do so by other parties, whose names he refuses to give, but locates one in Michigan, and another in Ohio. Should he escape the charge of false pretences, he will at once be returned to New York for the trial on the charge of kidnapping."

The *Gazette* of later date says:

"Judge Walker, of Geneva, N. Y., and Sheriff Henry C. Swift, of Ontario County, passed through this city on Monday, on their way to New York, having in charge Napoleon Bonaparte Van Tuyl, *alias* Paul Lensington, of whose kidnapping operations we have heretofore given a full account. Van Tuyl was tried at Frankfort, before Judge Nuttall, upon the charge of obtaining money under false pretences, in selling a free negro for a slave, and was ably defended by Messrs. Winslow, of Carrollton, and Abbott, of Warsaw, the prosecution being conducted by P. U. Major, Esq. The jury acquitted him, and he was immediately handed over to the New York officers, in obedience to the requisition of the Governor of that State, to be taken there to answer the charge of kidnapping, for which he stands indicted. The trial is set down for the 12th of April.

"Public sympathy in Kentucky was very much in favour of Van Tuyl, probably on account of his youth, he not yet being 21 years of age. His father and mother were both present at the trial in Frankfort, and were much affected during its progress. They accompanied the accused and the officers upon the train last evening, on their way to Geneva."

MARRIED.

COATES—BARNARD.—At the house of William and Mary Barnard, in Pocopson Township, Chester Co., Pa., on the 20th of Third month, by the order of Progressive Friends, John Coates of Highland Township to Priscilla Barnard.

AMERICAN ANTI-SLAVERY SOCIETY.

Receipts for Standard from March 1 to April 1.

930	L. H. Gifford, Easton, N. Y.,	$2 00
977	Joseph Tabor, " "	2 00
977	Ira Hoag, " "	2 00
977	Reuben Baker, South Easton, N. Y.,	2 00
977	Mary B. Slocum, North Easton, N. Y.,	2 00
977	Richard Kirby, "	2 00
977	Dr. Hiram Corliss, Greenwich, "	2 00
936	Rev. Samuel J. May, Syracuse, "	9 00
946	L. F. Pratt, Queens, "	2 00
936	Smith Griffin, Nassau, "	1 00
980	Anna C. Holmes, Greenwich, "	1 00
977	Eliza Smith, Albany, "	1 00
977	Dr. R. J. Burton, Albany, "	2 00
977	M. Tebbutt, " "	2 00
987	Rev. E. Buckingham, Troy, "	2 00
952	B. Scheffien, New York City, "	2 00
936	Rev. Samuel Johnson, Salem, Massachusetts	1 00
878	Isaac Stearns, Mansfield, "	2 62
990	Rev. S. Lincoln, Rowe, "	1 00
1004	Rev. J. C. Phillips, Methuen, "	2 00
1106	Mrs. A. E. Woodley, Lynn, "	2 00
1004	George W. Greene, Dedham, "	2 00
952	J. C. Farnsworth, Dana, "	2 00
979	Mrs. Isabella Ford, Boston, "	2 00
977	Mrs. Gwynn, " "	2 00
981	Herbert Gleason, " "	2 00
1004	Ann T. G. Phillips, " "	2 00
1004	Wendell Phillips, " "	2 00
917	Chas. A. Hewins, " "	2 00
936	Levi Farnsworth, Fitchburg, "	2 00
978	Frederick Cabot, Boston, "	2 00
937	Bailey Birge, Northampton, "	1 00
963	Susan W. Haywood, Uxbridge, "	2 00
936	Charles G. Davis, Plymouth, "	5 74
939	Samuel Hall, Grafton Centre, "	3 00
936	Richard Willetts, Babylon, L. I.,	2 00
936	E. B. Chase, Valley Falls, R. I.,	2 40
979	Joseph Arnold, Olneyville, "	2 00
928	H. Jenness, Miami, Ind.,	3 00
940	John Randle, Spartansburg, Ind.,	4 00
940	Laura A. McKee, Delevan, Wis.,	2 00
929	E. D. Phelps, Grand Marsh, "	8 00
917	Jona. Davis, Alliance, Ohio,	2 00
958	Mary Shackleton, Franklin, Ohio,	4 00
908	Ladies' A. S. Sewing Circle, Cincinnati, Ohio,	4 59
956	Mrs. Volney Chapin, Ann Arbor, Mich.,	2 00
978	Warren W. Polland, Columbus, Ohio,	7 00
950	Josh Carter, Sugar Grove, Pa.,	1 00
936	Rufus Reynolds, Stamford, Ct.,	2 00
	Clarkson A. S. Society, for 5 Subscribers,	10 00

Donation.

Lauren Wetmore, Esq., City of New York, to redeem pledge, $100 00

Collections by Parker Pillsbury in February.

Milford, Mass.,	$4 00
Plymouth, "	7 00
Hopedale, "	10 00

Collections by Caroline F. Putnam, for A. S. Tract Fund.

Randolph, N. Y.—Rev. O. D. Hibbard and wife, $1; Mrs. Carter, 25c; a friend, 10c; Mrs. Guernsey, 25c; Mr. Larkin, 25c; Mrs. Fox, 25c; Mrs. Giles, 10c; Mrs. Knapp, 25c; Mrs. Crowley, 25c; Mrs. C. M. Crowley, 25c; Mrs. Draper, 5c; Miss Alexander, 50c; Mrs. Brown, 9c; Mrs. Luce, 25c; Mrs. Jones, 15.

Jamestown, N. Y.—Fletcher Fenton, $1.

Riceville, Pa.—Mrs. Waters, 10c; Mrs. Gray, 10c; M. H. Griffiths, 25c; Mrs. Cook, 25c.

Sugar Grove, Pa.—Miss Wilson, 25c; Frederick Miles, 50c; Mrs. Guignon, 10c; Mrs. Longdon, 25c; Mrs. Temple, 10c; Mrs. Hosea Harmon, 50c; Miss Whytely, 6c.

Lottsville, Pa.—Mrs. Bartlett, 15c; Sarah Lott, 6c; Stephen Lott, 6c; Daniel Lott, 25c; Mrs. M. B. Smith, 20c.

Columbus, Pa.—Mrs. Spencer 25c; Mrs. Woodworth, 3c; Mrs. Baker, 5c; Mrs. Smith, 17c; A. J. Atherley, 25c; Mrs. King, 13c; Mrs. Lewis, 25c; Mrs. O. Smith, 25c; Mrs. Freeman, 25c;

Contributions to the American Anti-Slavery Society in Eastern New York, through S. B. Anthony.

Washington Hollow,	$ 3 00	Job Wilbur,	$ 0 50
D. N. Brown (to redeem pledge),	10 00	James Allen,	45
Melonville,	81	Merritt Hoag,	45
West Ghent,	1 23	Esther Wilbor,	25
North Easton,	2 28	Simon Baker,	25
Union Village,	8 39	William Wilbur,	25
Easton and Greenwich Ladies' A. S. Sewing Society,	9 00	J. E. Crandall,	25
		Elisha Gifford,	25
		Benajah Barker,	25
		Polly Baker,	25
Easton Convention col.,	11 00	Eliza Slocum,	25
Leonard Gibbs,	5 00	Abigail Lawton,	25
Gideon Baker,	2 00	Cordelia B. Dennis,	25
David Baker,	2 00	Jonathan Hoag,	25
George L. Baker,	1 00	Mathew Slocum,	25
Charles Haviland,	1 00	Patience Baker,	25
Lewis Slocum,	1 00	Albany Convention col.,	16 45
Alexander W. Davis,	1 00	By Admission Fee,	27 00
J. W. Quackenbush,	50	Mr. E. Andrews,	10 00
Asa Coggshall,	50	David Harrower,	2 00
Hannah Hoxie,	50	Rev. S. J. May,	1 00
Louisa Beedle,	50	Maria Leggett,	1 00
Francis Toby,	50	Edward Pollock,	1 00

Pennsylvania Anti-Slavery Society.

Receipts for quarter ending March 31.

John Child,	$ 5 00	Philadelphia Female A. S. Society,	$1,100 00
A friend, by W. H. Furness,	10 00	Mrs. Joseph Sill,	10 00
Vashti Locke,	2 00	Jesse Hamor,	5 00
Allen Agnew and wife,	10 00	Harriet Ogden,	5 00
Benjamin Lloyd,	5 00	Susan F. Peirce,	5 00
S. Borten,	2 00	Wm. Kolb,	2 00
Mrs. Cooke,	8 00	Simpson Preston,	5 00
H. M. Berard,	2 00	Thos. Whitson, col.,	9 00
W. M.,	5 00	Robert Purvis,	10 00
Col. by F. E. Watkins,	68 35	F. E. Watkins, col.,	75 32

SARAH PUGH, *Treasurer.*

Special Notices.

☞ THE NATIONAL WOMAN'S RIGHTS CONVENTION will be held during the Anniversary week of May, 1858, in New York City. In behalf of the Central Committee;

LUCY STONE, Secretary.

☞ THE SIXTH YEARLY MEETING OF THE PROGRESSIVE FRIENDS OF PENNSYLVANIA will convene at LONGWOOD (near Hamorton), Chester County, on FIRST DAY, the 30th of Fifth month, 1858, at 10 o'clock, a. m., and continue its sessions, probably, for three or four successive days.

The principles and aims of this Religious Society have been so often set forth that little need be said upon the subject in this connection. Suffice it to say that it is our desire to secure the advantages of mutual co-operation and associated effort in the development of the religious life, without trenching, in the smallest degree, upon individual freedom of opinion and action; that we are diligently striving to free ourselves, more and more, from the fetters of superstition, the tyranny of priestcraft, and the bondage of creeds and forms, and to assume the prerogatives of a divinely inspired manhood; that in our assemblies, avoiding "doubtful disputations" and wordy "strifes of doctrine," it is our aim to cultivate the spirit of love and good-will, to aid one another in the search for truth, to testify, from time to time, as occasion may require, against every form of organized wrong and popular wickedness, to apply the principles of justice and morality so impressively taught and exemplified by Jesus of Nazareth to every institution, custom and law of men, however sanctioned by authority or made venerable by time.

The friends of Truth, Purity and Progress, however named or nameless, are cordially invited to aid us by their presence and co-operation.

OLIVER JOHNSON, HENRIETTA W. JOHNSON,
JOSEPH A. DUGDALE, WILLIAM BARNARD,
ISAAC MENDENHALL, JAMES C. JACKSON,
and others.

Advertisements.

A HISTORY OF THE STRUGGLE
FOR
SLAVERY EXTENSION OR RESTRICTION
IN THE
UNITED STATES,
FROM THE
DECLARATION OF INDEPENDENCE TO THE PRESENT DAY.

Mainly compiled and condensed from the Journals of Congress and other Official Records, and showing the vote by yeas and nays on the most important divisions in either House.

BY HORACE GREELEY.

This valuable pamphlet the Society have been able to purchase very much below its cost, and will sell at wholesale or retail at a very low rate. It is for sale at the Anti-Slavery Offices 138 Nassau street, New York; 21 Cornhill, Boston; and 105 North Fifth street, Philadelphia.

PENNSYLVANIA FEMALE COLLEGE for the Education of Young Women.

Parents having daughters to educate may, at this College, secure for them advantages rarely to be met with at other Female Seminaries.

It is furnished with every facility for imparting thorough and systematic instruction in any or all the branches of learning, both solid and ornamental.

Special attention is given to preparing young ladies for Teachers in Common Schools and higher Seminaries, and to providing them, when qualified, with remunerative employment.

The domestic accommodations are genteel, and the charges very moderate.

The Institution, being conducted on liberal principles, has heretofore enjoyed a generous patronage, and, with confidence, we look to the discerning and liberal-minded for the continuance of their favour.

The Summer Session will open April 26th. For Circulars, address the Principal,

J. W. SUNDERLAND,
Perkiomen Bridge P. O., Montgomery Co. Pa.

THE "MANIFEST DESTINY" OF THE AMERICAN UNION.

REPRINTED FROM "THE WESTMINSTER REVIEW."

Published by the American Anti-Slavery Society, and for sale at the Anti-Slavery Offices 138 Nassau street, New York; 21 Cornhill, Boston; and 105 North Fifth street, Philadelphia.

HOPEDALE HOME SCHOOL

On account of the premature closing of the Winter Term of this institution, occasioned by sickness among the pupils, the next (Summer) Term will commence on Wednesday, April 21, two weeks in advance of the usual time, and continue twelve weeks. Applications for admission must be made at an early date in order to insure a place. For information in detail, address

WM. S. HAYWOOD, } *Principals.*
ABBIE S. HAYWOOD, }

Hopedale, Milford, Mass., March 27, 1858.

THEODORE PARKER'S SPEECH, delivered at the State House in Boston, Jan. 29th, 1858, is published in a beautiful pamphlet, which may be had at this office for 17 cents.

STROUD'S SKETCH OF THE LAWS RELATING TO SLAVERY, for sale at the Anti-Slavery Office, 138 Nassau street. Price 15 cents. Every friend of freedom should have a copy of this work and make himself familiar with its contents.

THE FAMILY RELATION AS AFFECTED BY SLAVERY—prize tract, by Charles K. Whipple—for sale at this Office; 2 cents single, 20 cents per dozen.

THE WOMAN'S RIGHTS ALMANAC FOR 1858.—For sale at the Anti-Slavery Office, New York. Price 6 cents.

Miscellaneous Department.

TO GEORGE B. CHEEVER,

OF THE CHURCH OF THE PURITANS, NEW YORK.

So spake Esaias: so with words of flame
Tekoa's prophet-herdsman smote with blame
The traffickers in men, and put to shame
  All earth and Heaven before
  The sacerdotal robbers of the poor!

God's awful scripture from the lips again
Smites like live lightning on the hands profane,
Lifted to bless the slave-whip and the chain.
  Once more the Hebrew tongue,
  Barbed with God's truth, is as a bow new strung.

Take up the mantle which His prophets wore,
Speak as He prompts thee: show the Christ once more,
Bound, scourged, and crucified, in His blameless poor!
  And shake above our land
  The unquenched bolts that blazed in Hosea's hand!

Not vainly shalt thou utter, now and here,
The warning burdens of the Orient seer,
And smite with truth a guilty nation's ear.
  Mightier was Luther's word
  Than Seckingen's mailed arm or Hutton's sword!

—*National Era.* J. G. W.

THE BLACK SEXTON OF JOHN STREET.

PETER WILLIAMS was born in the city of New York. Some have supposed he was called Williams after Rev. Robert Williams, who preached in John street before Richard Boardman arrived; but this is a mistake. Peter's parents were named Williams. His father's name was George, his mother's Diana. They were jet black, both slaves, brought from Africa. As Paul was a "Hebrew of the Hebrews," so Peter was an African of the Africans; no impure mixed blood flowing in his veins.

Peter was born in Beekman street, and belonged to the *Boorite family*. They owned the parents, and, of course, their offspring. Peter was born a slave. Humble, indeed, was the place of his birth. Almost every family at that time in New York kept a cow. In the building where his master's cow was kept Peter was born, and so were all his parent's children. In speaking of the place of his birth he used often to smile, and say: "I was born in as humble a place as my Master," referring to Him who had a manger for his cradle and a stable for his palace. He was converted in the infancy of Methodism in New York, before Wesley Chapel was erected. He identified himself with the little flock when they worshiped in the Rigging Loft.

In attending Wesley Chapel, Peter became acquainted with a lady of colour who was beautiful, full of good sense and distinguished for consistent piety. He wooed her heart and hand, and it was not long before Peter and Molly were both one. Her name, before her marriage, was Mary Durham. She was a native of St. Christopher's, one of the West India Islands. Peter could not have selected a more suitable person for a "help-meet," and Molly could not have found a better husband. A more suitable and happy couple never got together since the great Minister of the universe united the first happy pair in the garden of Eden. Molly was two years older than Peter.

Peter's master, Mr. Aymar, was a tobacconist, and taught him the business. After his master left the country, Peter worked for the father of the late Dr. Milledollar, who was a tobacconist. Afterward Peter commenced business for himself. As a business man, the people were pleased with him, for he was not only honest, but a gentleman. Both Peter and his tobacco were popular. He did an extensive business in Liberty street, and was greatly prospered. He owned his house and store, and considerable other property. In purchasing tobacco distinguished into "pigtail and nigger-heads," it is said he never asked for the latter by name, but he called it "them things." Peter could neither read nor write. Molly could read a little. His son used to keep his accounts.

Peter felt a deep interest for the welfare of those of his own colour. He knew religion had made him all he was on earth, and all he hoped to be in heaven. He did all he could to elevate his race. Peter thought a house of worship expressly for the people of his own colour might be exceedingly beneficial. He aided in circulating a subscription, and raised money to build the church at the corner of Leonard and Church streets, which is called "Zion Church." It was built in 1801. This was the first church edifice built expressly for the people of colour in New York. Mr. Williams laid, with his own hands, the corner-stone of this building, and was one of the original trustees.

For seven years Peter and Molly Williams lived in the old Methodist parsonage and took care of the preachers. Most of them were single men. This was during the time he was sexton. Molly's name, as well as Peter's, often appears on the "old book," where she received her wages. Her account was kept distinct from his, and, instead of receiving her money in small quantities, she left it till the end of the year, and then received the whole amount.

Peter and Molly were great favourites with the preachers. Peter was kindness embodied, and Molly was a perfect model of neatness; and while Peter took care of the Lord's house, Molly took care of the preachers' house. She was ladylike and intelligent. Asbury, Whatcoat, Dickins, and many others, found a hearty welcome there. Dr. Coke used to put up with them in the old parsonage.

In 1778 the name of Peter Williams first appears on the "old book" as sexton of old John street Church. He was absent for a time in New Brunswick during the war, and he reappears as sexton, Oct. 25, 1780.

He was not only sexton, but undertaker. Often on the "old book" his name is connected with funerals. Peter placed the last dress upon many of the aged Methodists, as well as others, and then committed them to their last resting-place.

Mrs. Mary Mason, widow of the late Thomas Mason, was well acquainted with Peter and Molly. Mrs. Mason thus describes the old sexton:

"Brother Williams would, on special occasions, when a number of preachers were in the city, invite a company of ministers and their wives to dine or take tea at his humble dwelling. I was sometimes a guest on such occasions. The table, spread with taste, would be bountifully covered with specimens of his wife, Molly's, culinary art in viands and confectionary, which might challenge competition with the best cooks. With patriarchal hospitality they would stand and wait on their guests, pleased to see them enjoy their repast. Peter's good humour would overflow in praises to God, and often in anecdotes of special deliverance to the old members of the first John street Church while he was sexton."

His master was a loyalist, whose sympathies were altogether with the mother country, and who had none for those who were struggling for freedom. When peace was restored he was obliged to leave the country, as well as many others, and the trustees of the Methodist preaching-house in John street purchased Peter from him. They purchased him while the society was in connection with the Rev. John Wesley, and before the Methodist Episcopal Church in America was organized. It may be supposed that there is some mistake about this, but there is none. We have the dates and documents.

We find this singular record in the "old book":

1783, June 10. Paid Mr. Aymar for his negro Peter, - - - - £40 0 0

Thus we see they purchased a slave.

Peter, well as he prized liberty, did not like to enjoy it at the expense of others, even his brethren. Under his sable skin there was as noble a soul as ever dwelt in the body of a white man, and as true a heart as ever beat in any man's bosom, no matter what his name, colour or clime. Peter was not ungrateful to his benefactors, but he was resolved to be "free indeed," and, therefore, he refunded every pound the trustees had paid his master, and thus purchased himself.

The following interesting historical document I found in the possession of his adopted daughter. The reader will peruse it with no ordinary interest:

TO ALL TO WHOM THESE PRESENTS SHALL COME OR MAY CONCERN. *Whereas*, by a bill of sale made by James Aymar, of the city of New York, tobacconist, and duly executed by him on the tenth day of June, in the year of our Lord one thousand seven hundred and eighty-three, he, the said James Aymar, did, for and in consideration of the sum of forty pounds current money of the province of New York, to him in hand paid at and before the ensealing and delivery of the said bill of sale, by the trustees of the Methodist meeting in the city of New York, fully, clearly and absolutely grant, bargain, sell and release unto the said trustees his negro man, named Peter, to have and to hold the said negro man unto the said trustees and their assigns forever. Now know ye that we, John Staples, Abraham Russel, Henry Newton, John Sproson and William Cooper, trustees for the time being of the said Methodist meeting, for and in consideration of services rendered and payments in money made to our predecessors, trustees of the said Methodist meeting, amounting in value to forty pounds, have manumitted, liberated and set free, and by these presents do manumit, liberate and set free the said negro man, named Peter, now called Peter Williams, hereby giving and granting unto him, the said Peter Williams, all such sum or sums of money and property, of what nature or kind whatsoever, which he, the said Peter Williams, may, by his industry, have acquired, or which he may have purchased since the eighteenth day of November, in the year of our Lord one thousand seven hundred and eighty five. And we do also give and grant unto him, the said Peter Williams, full power and lawful authority to sue for and recover, in his own name and to his own use, all such sum or sums of money and other property acquired as aforesaid, which is now due, or which will hereafter become due, or which of right belongs to him by such purchase since the said eighteenth day of November, in the year of our Lord one thousand seven hundred and eighty-five. In testimony whereof we have hereunto set our hands and affixed our seals this twentieth day of October, in the year of our Lord one thousand seven hundred and ninety-six.

JOHN STAPLES. [L. S.]
HENRY NEWTON. [L. S.]
ABRM. RUSSEL. [L. S.]
WILLIAM COOPER. [L. S.]
JOHN SPROSON. [L. S.]

Sealed and delivered in the presence of

N. B. The words "his negro man," named in the ninth line from the top, being previously written on an erasure, also the word "Methodist," in the twelfth line.

NICHOLAS BAYARD,
JACOB TABULE.

STATE OF NEW YORK, ss.

BE IT REMEMBERED that on the twentieth day of October, in the year of our Lord one thousand seven hundred and ninety-six, personally came before me, James Kent, one of the masters in chancery for said state, the within-named John Staples, Abraham Russel, Henry Newton, John Sproson and William Cooper, and each of them acknowledged that he had signed, sealed and delivered the within instrument of writing as his voluntary act and deed for the purposes therein mentioned. And I, having carefully examined the same, and finding no material erasures or interlineations (except those taken notice of before the sealing and delivery thereof), do allow the same to be recorded.

JAMES KENT.

Recorded in the office of clerk of the city and county of New York, in Lib. No. 53 of Conveyances, etc., page 220, this 16 day of January, 1797.

Examined by ROBERT BENSON, Clerk.

This is a singular historical chapter; it had been lost, but is now recovered. Who at the present day knew that the first Methodist society in New York *bought* their sexton? that they owned a *slave?* Yet the strange truth has come to light: this singular fact is too plain to be denied; the evidence is overwhelming.

Peter Williams was their *slave*; they owned him as much as any slave was ever owned in America. He was deeded to them, "to have and to hold the said negro man, and to their assigns *forever*." Peter was their *property*, and the *deed* was on *record*. They paid *cash* for him, *forty pounds*, to his former master.

It is somewhat strange the trustees should not have emancipated Peter until thirteen years had passed away, when he had paid for himself in two years. We can account for it only in this way, that as Peter had paid for himself, and the fact was so stated on the trustees' book, they thought it was sufficiently understood that he was his own free man, and they carelessly deferred giving him his emancipation paper. Peter preserved it during his lifetime, as if more valuable to him than gold or diamonds; and it is carefully preserved by his descendants still, as a most precious relic, showing that though their venerated friend was once a slave, *he lived and died his own* FREE MAN.

The time came when the good old sexton, who had laid so many in the sepulchre, must be gathered to his fathers, and his estimable wife also must be deposited in her last resting-place. Molly was two years older than her husband, and died two years before him. After patiently suffering the Master's will, she sweetly fell asleep in Jesus. Her remains were carried to the old Methodist Episcopal Church in Forsyth street. A large number were at the funeral, showing the high estimation in which she was held.

The Rev. Tobias Spicer, who was then stationed in New York, delivered a very appropriate funeral discourse. The Rev. Thomas Lyell, of the Protestant Episcopal Church, who had long known her, was present, and took part in the exercises. My friend, Mr. Spicer, thirty-six years after she was buried, said to me: "I felt honoured in attending the funeral of Molly Williams, one who had cared for Methodist preachers so long, and made them so comfortable." The old sexton had buried hundreds in that ground, but none with the same feelings with which he buried Molly.

In the north-east corner of the old Methodist burying ground in Forsyth street sleeps Molly Williams, the wife of Peter, the coloured man, so long the sexton of John street.

While wandering among the tombs I found her grave, and copied the following from her tombstone:

IN MEMORY OF
MARY WILLIAMS,
WIFE OF PETER WILLIAMS, SEN.,
Who departed this life on the 29th day of April,
In the year of our Lord 1821,
Aged seventy-four years.
Reader, words cannot express her worth.

Mr. Williams died in Liberty street, where he resided so long, in February, 1823. His death was sudden, from paralysis. He could not be buried alongside of his beloved Molly, for they no longer buried persons in the Forsyth street churchyard, and, therefore, he was interred in the St. John's Episcopal Church burying-ground; but he has no tombstone to tell that the dust of the old sexton of John street is resting there. He certainly should have one.

Mr. Williams's funeral sermon was preached in John street Church, in the presence of a large audience, by Dr. William Phœbus, who had known him for forty years. In the sermon he gave a history of Peter and his exalted character, showing that, although he was a black man, he had risen to honour, highly respected, greatly beloved, and that it was religion that had elevated him. He praised him for his numerous virtues, and showed him as an example of what the gospel could do for Africa's sable children.

He was the model for the coloured man. In reading the story of Peter Williams let none despair, no matter how dark his skin or how curly the locks that grow upon his head. Let the coloured people take courage. He was a poor, friendless black slave. By his own industry and virtue he was raised to a high station of respectability and usefulness. From a slave he became a free man, a business man, an honourable man. By his industry he acquired a competency of this world's goods. He owned a lot and a house in Liberty street, where he resided. There he lived and died.

As sexton he was exceedingly popular, and acquired a world-wide celebrity. He associated with the best of company. Bishops, doctors of divinity, as well as distinguished preachers of the Gospel destitute of these titles, shared in his hospitality and ate at his well-furnished table, skilfully and neatly prepared by his model housekeeper, Molly. The most respectable of the laity also were his friends, and visited his dwelling. He lived respected, honoured and beloved, and died deeply lamented. —"*Lost Chapters of Methodism*," *by J. B. Wakeley.*

JEFFERSON AS STUDENT AND LOVER.

DURING Mr. Jefferson's law course of five years, he usually spent the summer months at home, at Shadwell, where the rest of the family continued to reside. The systematic industry of his college life continued. Notwithstanding the time given to company, he contrived to pass nearly twice the usual number of hours of law students in his studies. He placed a clock in his bedroom, and as soon as he could distinguish its hands in the gray of the summer morning, he rose and commenced his labours. In winter, he rose punctually at five. His hour of retiring in the summer, in the country, was nine—in the winter at ten. At Shadwell, his studies were very little interrupted by company. He usually took a gallop on horseback during the day, and at twilight walked to the top of Monticello. An hour or two given to the society of his family, and the favourite violin, completed the list of interruptions, and still left fourteen or fifteen hours for study and reading.

With Mr. Jefferson, the lover succeeded the schoolboy in the due and time-honoured order, as laid down by the "melancholy Jacques." The only record of this affair is to be found in a series of letters addressed by him to his friend, John Page, commencing immediately after he left college, and extending, at intervals, through the two succeeding years. These are to be found at length in the Congress edition of his Works, and also in his Life, by Professor Tucker. They possess some interest, perhaps, in relation to their subject matter, but most, as the earliest specimens of their author's epistolary writing which have been preserved. Though they display something of that easy command of language—that "running pen"—for which he was afterwards so celebrated, they exhibit no peculiar grace of style, or maturity of thought. Perhaps, however, these would scarcely be expected in the careless, off-hand effusions of boyish intimacy. It causes a smile to see the future statesman "sighing like furnace" in a first love; concealing, after the approved fashion of student life, the name of his mistress under awkward Latin puns and Greek anagrams, to bury a secret which the world, of course, was supposed to have a vast interest in discovering; delightedly describing happy dances with his "Belinda" in the Apollo (that room of the Raleigh tavern where we shall soon find him acting so different a part); vowing the customary despairing vow, that "if Belinda will not accept his service, it shall never be offered to another"; and so on to the end of the chapter—in the well-beaten track of immediate prescription. The object of his attachment was a Miss Rebecca Burwell (called Belinda, as a pet-name, or by way of concealment), whom tradition speaks of as more distinguished for beauty than cleverness.

His proposals seem to have been clogged with the condition that he must be absent for two or three years in foreign travel before marriage. He several times expresses this design, specifying England, Holland, France, Spain, Italy, Egypt, and a return through the northern British provinces in America, as his proposed route. Why he gave this up, does not appear. Whether for this, or because her preferences lay in a different direction, Miss Burwell somewhat abruptly married another man in 1764.

Mr. Jefferson was generally, however, rather a favourite with the other sex, and not without reason. His appearance was engaging. His face, though angular, and far from beautiful, beamed with intelligence, with benevolence, and with the cheerful vivacity of a happy, hopeful spirit. His complexion was ruddy, and delicately fair; his reddish chesnut hair luxuriant and silken. His full, deep-set eyes, the prevailing colour of which was a light hazel (or flecks of hazel on a groundwork of gray), were peculiarly expressive, and mirrored, as the clear lake mirrors the cloud, every motion which was passing through his mind. He stood six feet two and a half inches in height, and, though very slim at this period, his form was erect and sinewy, and his movements displayed elasticity and vigour. He was an expert musician, a fine dancer, a dashing rider, and there was no manly exercise in which he could not play well his part. His manners were unusually graceful, but simple and cordial. His conversation already possessed no inconsiderable share of that charm which, in after years, was so much extolled by friends, and to which enemies attributed so seductive an influence in moulding the young and the wavering to his political views. There was a frankness, earnestness and cordiality in its tone—a deep sympathy with humanity—a confidence in man, and a sanguine hopefulness in his destiny, which irresistibly won upon the feelings not only of the ordinary hearer, but of those grave men whose commerce with the world had perhaps led them to form less glowing estimates of it—of such men as the scholar-like Small, the sagacious Wythe, the courtly and gifted Fauquier. Mr. Jefferson's temper was gentle, kindly and forgiving. If it naturally had anything of that warmth which is the usual concomitant of affections and sympathies so ardent, and it no doubt had, it had been subjugated by habitual control. Yet, under its even placidity, there were not wanting those indications of calm self-reliance and courage which all instinctively recognise and respect. There is not an instance on record of his having been engaged in a personal rencontre, or his having suffered a personal indignity. Possessing the accomplishments, he avoided the vices, of the young Virginia gentry of the day, and a class of habits which, if not vices themselves, were too often made the preludes to them. He never gambled. To avoid importunities to games which were generally accompanied with betting, he never learned to distinguish one card from another; he was moderate in the enjoyments of the table; to strong drinks he had an aversion which rarely yielded to any circumstances; his mouth was unpolluted by oaths or tobacco! Though he speaks of enjoying "the victory of a favourite horse," and the "death of the fox," he never put but one horse in training to run—never ran but a single race, and he very rarely joined in the pleasant excitement—he knew it to be too pleasant for the aspiring student—of the chase. With such qualities of mind and character, with the favour of powerful friends and relatives, and even of vice-royalty to urge him onward, Mr. Jefferson was not a young man to be lightly regarded by the young or old of either sex.—*Randall's Life of Jefferson.*

REQUIESCAT IN PACE.

BY RICHARD MONCKTON MILNES.

WE have watched him to the last;
  We have seen the dreaded king
Smile pacific, as he past
  By that couch of suffering;
Wrinkles of aggressive years,
Channels of recondite tears,
Furrows on the anxious brow,
All are smooth as childhood's now.
Death, as seen by men in dreams,
Something stern and cruel seems,
But his face is not the same,
  When he comes into the room,
Takes the hand, and names the name,
  Seals the eyes with tender gloom,
Saying: "Blessed are the laws
  To which all God's creatures bend:
Mortal! fear me not because
  Thine inevitable friend!"

So, when all the limbs were still,
Moved no more, by sense or will,
Reverent hands the body laid
In the Church's pitying shade,
With the pious rites that fall,
Like the rain-drops, upon all.
What could man refuse or grant
The spiritual inhabitant,
Who so long had ruled within,
With power to sin or not to sin?
Nothing. Hope, and hope alone,
Mates with Death. Upon a stone
  Let the simple name be writ,
Traced upon the infant's front
  Years ago, and under it,
As with Christian folk is wont,
"*Requiescat:*" or, may be,
Symbol letters, R. I. P.

Rest is happy—rest is right,
Rest is precious in God's sight.
But if he, who lies below,
  Out of an abundant heart
Drawing remedies for woe,
  Never wearied to impart
Blessings to his fellow men;
If he never rested then,
But each harvest gathered seed
For the future word and deed—
And the darkness of his kind
  Filled him with such endless ruth,
  That the very light of truth
Pained him walking mid the blind—
How, when some transcendent change
Gives his being boundless range—
When he knows not time or space,
In the nearness of God's face—
In the world of spirits how
Shall that soul be resting now?
While one creature is unblest,
How can such as he have rest?

"Rest in peace," the legend runs,
Rest is sweet to Adam's sons—
But can he whose busy brain
  Worked within this hollow skull,
Now his zeal for truth restrain,
  Now his subtle fancy dull,
When he wanders spirit-free
In his young immortality!
While on earth he only bore
Life, as it was linked with lore,
And the infinite increase
Of knowledge was his only peace;
Till that knowledge be possest,
How could such a mind have rest?

Rest is happy—rest is meet
For well-worn and weary feet.
Surely not for him, on whom
Ponderous stands the pompous tomb,
Prompt to blind the Future's eyes
With gilt deceit, and blazoned lies:
Him, who never used his powers
To speed for good, the waiting hours,
Made none wiser for his seeing,
Made none better for his being;
Closed his eyes, lest other's woes
Should disturb his base repose,
Catching at each selfish jest:
How can he have right to rest?
  Rather we would deem him driven
  Anywhere in search of heaven,
Failing ever in the quest,
  Till he learns it is not given
That man should by himself be blest.

Thus my thoughts went wandering on,
  Tinged by turns with fear and hope,
Seeking in vain communion
  Realities beyond their scope;
Here we struggle with the light,
And when comes the fated night,
Into Nature's lap we fall,
Like tired children, one and all.
Day and Labour, Night and Rest,
  Come together in our mind,
And we image forth the blest
  To eternal calm resigned:
Yet it may be that the abyss
Of the lost is only this,
That for them all things to come
Are inanimate and dumb,
And immortal life they steep
In dishonourable sleep:
While no power of pause is given
To the inheritors of Heaven;
And the holiest still are those
Who are farthest from repose,
And yet onward, onward press
To a loftier godliness;
Still becoming, more than being,
Apprehending, more than seeing,
Feeling, as from orb to orb
  In their awful course they run,
How their souls new light absorb
  From the self-existing One—
Demiurgos, throned above,
Mind of Mind, and Love of Love.

—*Liberty Bell*, 1858.

FROGS AND TOADS.

THAT curious old writer, Felix Slater, tells us of a man who fancied that he had one of Aristophanes' frogs in his belly, and who took the tour of Europe with the view of relieving himself of the intruder. We recommend a course less circuitous and expensive. Let any one so situated go and read Buckland's Curiosities.* Their perusal will infallibly remove any melancholy that is not of the "green and yellow" type.

There are fissures at the corners of the frog's mouth, which admit the external protrusion of certain bladder-like cheek-pouches, and these are inflated from the wind-pipe, and with these instruments the croaking noise is produced. The male frog alone possesses these voice-sacs, and Mr. Buckland supposes that their use is for the purpose of apprising the lady of the presence of the gentleman. There can be no doubt of that. The frog is a dumb dog when the tender passion is not on him, but when he would "a-wooing go," gallantly does he blow his amorous acclaim. To Madam Frog the song is sweeter than any Sappho ever sung, and she is as much charmed as the thrush is with her gallant mate perched on the neighbouring elm-top, piping impetuously his mellifluous notes. In the month of April, what is finer than a symphonious frog-pond! We have our pet pond that we duly visit. The south wind has been blowing. All nature is feeling the genial power of the season. The little celandine, with starry eyes, gems the bank; and, lower down, with its roots drinking nourishment from the pond, the water marigold raises aloft its glowing flower, and gazes ardently at the sun; the bees, humming in ecstacy, are getting the first sip of the season from the osiered margin; the ribbon-like foliage of the water-grass is shooting athwart the pond; above, the heavenly minstrel is "carolling clear in her aerial tower"; and lo! see the frogs looking up with large, mild—philosophic eyes; and hear how rapturously they proclaim their love. Go, thou bilious, melancholious, croaking biped, to the pond. My yellow friends there may take fright at thy vinegar visage; but if thou art patient and contemplative, they will reveal themselves even to thee, and teach thee a wisdom deeper than thine own. Go to the pond and studiously consider its treasures and marginal beauties, and learn to doff thy sad attire, and to modulate thy voice to less dismal accents. Nature, sir, has placed no *sacculi* in thy cheek to mark thee out as meant for a croaker, but has given thee lips and tongue for the utterance of a deep and thoughtful praise. Talk of crossing seas and seeking in Continental travel the healing of thy griefs and the removal of thy ennui. Cumbrous cure for artificial woes! Nature's medicine is near thy home, and our author could teach thee in thy pensive moods to recreate thyself on the margin of his unpretending pond, when the frogs would rebuke thy gloom, and the laughing flowers would beguile thee of thy fancied ills. "Nature is never melancholy," says Coleridge; and as "Wilkes was no Wilkesite," so frogs are no croakers.

Mr. Buckland brought with him from Germany a dozen specimens of the green tree-frog.

"I started at night on my homeward journey by the diligence, and I put the bottle containing the frogs into the pocket inside the diligence. My fellow-passengers were sleepy, smoke-dried Germans; very little conversation took place; and after the first mile, every one settled himself to sleep, and soon all were snoring. I suddenly awoke with a start, and found all the sleepers had been roused at the same moment. On their sleepy faces were depicted fear and anger. What had woke us all up so suddenly? The morning was just breaking, and my frogs, though in the dark pocket of the coach, had found it out, and with one accord all twelve of them had begun their morning song. As if at a given signal, they, one and all of them, began to croak as loud as ever they could. The noise their united concert made seemed, in the closed compartment of the coach, quite deafening. Well might the Germans look angry. They wanted to throw the frogs, bottle and all, out of the window; but I gave the bottle a good shaking, and made the frogs keep quiet."

These green German tree-frogs came to an unhappy end. Mr. Buckland brought them safely to Oxford; but on the day after their arrival, a novice of a housemaid, with true feminine curiosity, must have a peep into the strange bottle. No sooner had she removed the cover than she was saluted with a German croak, when, even more frightened than the sleepy sages of the diligence, she fled, leaving the bottle uncovered. "They all got loose in the garden, where, I believe, the ducks ate them, for I never heard or saw them again. These frogs cost six shillings each in Covent Garden market. They are not difficult to keep alive, as they will eat black beetles, and these are to be procured at all seasons of the year." Dear ducks these, Mr. Buckland! their *déjeûné* costing you some three pounds twelve shillings current coin. And thus the German frogs, like many other German things, ended in quackery.

Mr. Buckland quotes some very interesting experiments, which we do not remember ever previously to have read, that had been made by his father, with the view of testing the possibility of the toad existing in a state of suspended animation when enclosed in a block of stone or wood. He caused twelve circular cells to be cut in a large block of coarse oolite limestone, and twelve smaller cells in a block of compact silicious sandstone. In each of these cells a toad was placed, and then, the cells being carefully covered with plates of glass and slate, and cemented at the edge with clay, the blocks were buried in his garden beneath three feet of earth. At the end of a twelvemonth every toad in the cells of the compact sandstone was dead, while the greater number of those in the larger cells of porous limestone were alive, although, with one exception, they had all diminished in weight. Before the expiration of the second year the large toads were also dead. Dr. Buckland draws larger inferences from these experiments than the facts seem to warrant. There were allowed defects in the mode in which the experiment was conducted. The toads were immured in a cucumber frame for upwards of two months previous to their imprisonment in the cells. They must have had a scanty supply of food, and been in an unhealthy and emaciated state. Had they crept spontaneously into the cells in good bodily condition, when the natural torpor of hybernisation was falling upon them, the result would have been different, as seems evidently proved by the fact that some of them survived (and these the most healthy) much longer than others. While Dr. Buckland seems disposed from his experiments to question the possibility of frogs or toads existing in a semianimous condition when enclosed in blocks of wood or stone, he judiciously adds: "But it still remains to be ascertained how long the state of torpor may continue under total exclusion from food and from external air; and although the experiments above recorded show that life did not extend two years in the case of any one of the individuals which formed the subjects of them, yet, for reasons which have been specified, they are not decisive to show that a state of torpor, or suspended animation, may not be endured for a much longer time by toads that are healthy and well fed up to the moment when they are finally cut off from food and from all direct access to the atmospheric air" (p 52). On the contrary, we think the experiments are decisive to show that, under different conditions, toads so enclosed might survive for periods much longer, and truly corroborate the many authentic cases, attested by competent observers, of these animals being found in blocks of wood or porous stone. If some of Dr. Buckland's toads survived nearly two years without food in their cells, there seems no conceivable reason, as far as food was concerned, why they should not have lived for many years. And as for the *perfect* exclusion of atmospheric air from the cavities, we know not that this was ever contended for. It has not been said that these animals would survive for a period of years in an exhausted receiver. It is only said, as far as we understand the question, that these animals will survive in a torpid state for an indefinite period on less atmospheric air than any other living creatures. And although the cavity might be perfectly enclosed, with no aperture or direct communication with the atmospheric air, yet it has never been argued that the cavity was hermetically inaccessible to atmospheric influence, and more especially that it was inaccessible to moisture. Porous rock or wood is permeable by water; and a cavity in either must drain the circumambient moisture towards it. Now there is a beautiful provision in the skin of a frog or toad, whereby not only it absorbs moisture, but whereby it can withdraw from the moisture thus absorbed the oxygen necessary for life. Nor is this all. The creature has a power of absorbing more fluid than is required for present existence, and of hoarding it away in an internal reservoir, where it is retained until wanted. In its imprisonment, therefore, it is not at all necessary that it should have a continuous supply of moisture. This exquisite peculiarity in the animal economy of these reptiles, which strangely enough seems to have been overlooked by Dr. Buckland, appears to give us the solution of the phenomenon which his experiments were intended to elucidate, and to render scientific doubts about the many really well-authenticated cases of toads and frogs being found enclosed in wood or stone unreasonable. Of course we do not mean to vindicate the integrity of the antediluvian toad of Mr. Buckland's "newspaper-scrap," which, emerging from a lump of coal, the naturalist of the newspaper supposes to have "breathed the same air as Noah, or disported in the same limpid streams in which Adam bathed his sturdy limbs." It is very well to smile at the traditionary fancies of the old naturalists, who believed that swallows rolled themselves up in a huge mass, mouth to mouth, and wing to wing, and plunged to the bottom of lakes or rivers, where they waited patiently for the return of spring. "Immergunt se fluminibus lacubusque per hyemem totam, &c." But when the zoological peculiarities of certain reptiles indicate a provision calculated to preserve existence in a state of suspended animation for an indefinite period, it does not seem the province of scientific induction in such circumstances to reject well-recorded facts. With this academic tendency, Mr. Buckland seems somewhat tinctured. In an easy, off-hand style, he explodes the idea of frogs falling in showers, and laughs at the newspaper paragraphist and his wondering readers. Does Mr. Buckland question the many well-attested instances of small fish having fallen many miles inland? Will any one who has witnessed the effects of a whirlwind or a water-spout doubt the possibility of such a thing? Amid many well-authenticated cases, we may refer to a shower of small herrings that fell in Kinross-shire; see *Edinburgh Philosophical Journal*, 1826. But if herrings, why not frogs? Holinshed tells us that frogs fell in Angusshire during the time of Agricola (Chron. v. ii. p. 59). It will be easy to laugh at the old chronicler; but what does Mr. Buckland say to the discussion that took place on this subject before the Academy of Sciences at Paris in 1844, and to the personal experience of M. Peltier then communicated? At Ham, in the department of Somme, during a heavy rain, he reported that the *Place* was instantly covered with small toads; that they struck his outstretched hand during their fall; and that he saw them fall on the roof of the house opposite to him, and rebound thence to the pavement. But, indeed, abundant evidence of similar facts as unquestionable could be given. Mr. Buckland disposes of all such evidence in a very simple fashion, by supposing that the little creatures had been hidden in fissures of the earth and under stones, and that they had crept out on the descent of the shower, and that thus the journalist was furnished with his phenomenon of the clouds raining frogs. The explanation is as old as Theophrastes, and was adopted by Redi, the celebrated Italian naturalist; but later observations render it untenable. It is the business of science to dissipate vulgar errors, but not scornfully to reject well-attested facts that are themselves feasible, and that admit of a natural and reasonable explanation. There are prodigies in nature as well as curiosities, and we are not disposed sceptically to question that frogs fall in showers, or to begrudge the paragraphist his pleasure in reporting the fact, or the *gobemouches* theirs, in annually filling their maws with the descending marvels. Of all men in the world, why should Mr. Buckland smile at the credulous rustics swallowing showers of frogs?

Few of our readers most probably have ever observed the toad at his repast. It is performed with electric rapidity, and with more than telegrammic precision. The tongue is doubled back upon itself, and is tipped with a glutinous secretion. The moment the beetle comes within range, the tongue is shot forth with unerring aim, and quick as lightning the captive is withdrawn. They are invaluable in a garden. Mr. Jesse, in his *Gleanings*, complains of gardeners destroying them, of savagely cutting them in two with their spades. We hope not. Horticulturists of such "crass ignorance" ought themselves to be extirpated. The beauty and vigour of our flower-borders we have long ascribed, in a large measure, to a select family of toads, which we tenderly protect, and some of which have now reached a patriarchal age. Mr. Jesse mentions that Mr. Knight, the eminent nurseryman, keeps a large number of toads in his stoves, for the purpose of destroying the woodlice that infest his plants, and that they do not seem at all affected by the heat, even when it reaches 130 degrees. We are surprised at this latter statement, which does not agree with our observation. We have observed that the toad in very hot weather seeks shelter under foliage, or buries himself amongst the soft mould. In the evening he emerges from his concealment, and no doubt then employs his protrusile tongue. Mr. Buckland mentions a curious use of toads. They are employed as insect-traps. A brigade of marauding toads are conducted into the garden in the evening. They make a famous supper, but in the morning their entomological employer, by a gentle squeeze, compels them to disgorge their evening meal, "and in this way many curious and rare specimens of minute nocturnal insects have been obtained." "There is just now," says Mr. Buckland, "a plague of ants in many of the London houses, which defy extermination. I strongly recommend those who are troubled with these plagues to try whether a toad or two won't help them." Most certainly. They clean melon-frames of these insects, and why should they not perform the same friendly office in the drawing-rooms of London citizens? Nothing but ignorant prejudice can prevent the adoption of the excellent suggestion. And yet the prejudice exists, and they are a loathed species. Toads, time immemorial, have been persecuted by schoolboys, and you cannot wander through a village on a summer day without seeing defunct and flattened specimens of these unoffending creatures. Innocent of literature, it would be tracing the cruelty of the urchins to too high a source to ascribe it to the "ugly and venomous" toad of Shakspeare, or the yet more odious imagery of Milton. And yet from the erroneous natural history of the two great national poets, the idea may have originated, and thus been handed down as a traditionary odium from one race of schoolboys to another. While toads are not truly venomous, and lack the specific apparatus for producing venom which really venomous reptiles are endowed with, there is an irritant secretion in the glands of their skin which is more or less injurious. When a dog really seizes a toad, this glandular fluid is squirted out, and his tongue and lips are burned, as if with a strong acid.

The metamorphosis which frogs and toads undergo is complete and remarkable. In their tadpole condition, the respiration is performed by means of gills, and is aquatic. In their adult state, their gills are converted into true lungs, and can breathe atmospheric air alone. The spawn of frogs and toads is very distinguishable. The spawn of the former is found distributed throughout the whole mass of jelly, while that of the latter is seen arranged in long strings, and generally in double rows.—*Blackwood: Article, "Curiosities of Natural History."*

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* *Curiosities of Natural History.* By Francis T. Buckland. London: Bentley.

TELLING THE BEES.*

HERE is the place; right over the hill
  Runs the path I took;
You can see the gap in the old wall still,
  And the stepping-stones in the shallow brook.

There is the house, with the gate red-barred,
  And the poplars tall;
And the barn's brown length, and the cattle-yard,
  And the white horns tossing above the wall.

There are the bee-hives ranged in the sun;
  And down by the brink
Of the brook are her poor flowers, weed-o'errun,
  Pansy and daffodil, rose and pink.

A year has gone, as the tortoise goes,
  Heavy and slow;
And the same rose blows, and the same sun glows,
  And the same brook sings of a year ago.

There's the same sweet clover-smell in the breeze;
  And the June sun warm
Tangles his wings of fire in the trees,
  Setting, as then, over Fernside farm.

I mind me how with a lover's care
  From my Sunday coat
I brushed off the burrs, and smoothed my hair,
  And cooled at the brook-side my brow and throat.

Since we parted, a month had passed—
  To love, a year;
Down through the beeches, I looked at last
  On the little red gate and the well-sweep near.

I can see it all now—the slant-wise rain
  Of light through the leaves,
The sundown's blaze on her window-pane,
  The bloom of her roses under the eaves.

Just the same as a month before—
  The house and the trees,
The barn's brown gable, the vine by the door—
  Nothing changed but the hives of bees.

Before them, under the garden wall,
  Forward and back,
Went, drearily singing, the chore-girl small,
  Draping each hive with a shred of black.

Trembling, I listened: the summer sun
  Had the chill of snow;
For I knew she was telling the bees of one
  Gone on the journey we all must go!

Then I said to myself, "My Mary weeps
  For the dead to-day:
Haply her blind old grandsire sleeps
  The fret and the pain of his age away."

But her dog whined low; on the doorway sill,
  With his cane to his chin,
The old man sat; and the chore-girl still
  Sung to the bees stealing out and in.

And the song she was singing ever since
  In my ear sounds on:
"Stay at home, pretty bees, fly not hence!
  Mistress Mary is dead and gone!"

—*Atlantic Monthly.*

* A remarkable custom, brought from the Old Country, formerly prevailed in the rural districts of New England. On the death of a member of the family, the bees were at once informed of the event, and their hives dressed in mourning. This ceremonial was supposed to be necessary to prevent the swarms from leaving their hives and seeking a new home.

EXECUTION OF ORSINI AND PIERRI.

Correspondence of The London Times.

PARIS, Saturday, March 13, 6 p. m.

AT 5 1-2 o'clock last evening the warrant to execute the sentence of the Court of Assize upon those convicted of the attempt in the Rue Lepelletier was received by the Procureur-General. As I previously announced to you, the warrant only included Orsini and Pierri.

Since the trial you are aware that the prisoners were transferred from the Conciergerie to the condemned prison known as the *Nouveau Bicêtre*, in the Place de la Roquette. In former times the Place de la Grève, now Place de l'Hotel de Ville, was the spot where criminals were put to death. Indeed, it might well be called the Field of Blood; its pavement has been many times stained with the blood of the victims of all revolutions, as well as of those who have fallen by the hand of justice. Since the completion of the two prisons at the extremity of the Rue de la Roquette, it is in front of these buildings, and in the small square which separates them, that the guillotine is erected. The Rue de la Roquette extends from the Place de la Bastille to the Barriere d'Aunay on the external Boulevard, close to the famous burial ground of Père la Chaise. About half-way, and on the left, the Rue Popincourt joins it at right angles, and is continued on the other side in a straight line in the Rue de Basfroid. From that point of intersection to its extremity nothing is calculated to inspire more melancholy thoughts than that street. You feel, long before you emerge on to the Boulevard, that you are approaching the great receptacle of the dead; more than half the upper part of La Roquette is filled with the shops of dealers in tombs, head-stones, coffins, and funeral garlands in endless variety. Further on rise gloomily the two large prisons, and from the prisons to the cemetery is little more than a step. The population in this part of Paris is dense; the long streets of Reuilly, Picpus, Charenton, and last, not least, the famous Faubourg and street of St. Antoine, with their many tributaries, converge to the Place de la Bastille on one side, and the Boulevard Beaumarchais, with the numerous thoroughfares, debouchee on the other; while the Rue de la Roquette, as a mid-channel, runs, as I have said, from the Bastile to the prisons. For the last two nights the Place de la Roquette and the streets contiguous were covered with a multitude, who braved the intense cold and wet to witness the execution; the crowds that held vigil the whole of last night were almost beyond calculation.

This morning the weather was bitterly cold, and the ground wet from the snow which had fallen. The sky was covered with clouds of a slate colour, and under that dismal canopy dark, gray mists, transparent like funeral crape, were drifting about. The streets in the more distant part of the city were deserted, but as you neared the quarter contiguous to the prison detached squads of Sergens de Ville might be seen moving toward the same direction, the occasional flash of bayonets in the gaslight was discernible, and nearer still the vague mass, without form or outline, and heaving to and fro, showed that the awful moment was approaching. Now and then a butcher's or a market gardener's cart, with its red lamp in front, rolled heavily along, and with difficulty made its way through the crowd. Many of the spectators had brought their breakfasts with them; they had their loaves under their arms, their pipes in their mouths. Some men were grave and serious, and spoke in a low tone of voice; others jested and laughed, and many observed that the prisoners well-deserved their fate. About 15 paces from the gate of the prison the scaffold was erected, and on it rose the instrument of death, the name of which recalls so many terrible associations. There it stood on its platform like a ladder, without steps—the block with the hole for the head to enter, at the lower end; at the upper the heavy knife of triangular shape, with its edge like a razor's; hard by it the shell for the body after decapitation, and in front the basket for the head; the cord by which the blade is kept suspended, the framework, painted a dull red, just discerned in the dismal glimmering of a winter's morning, all presented a most hideous spectacle.

At five o'clock the sound of bugles and drums was heard in all the passages issuing on the Place de la Roquette. In a few minutes several squadrons of cavalry were heard advancing, the men wrapped in their blue or white cloaks, and the Dragoons' helmets gleaming in the lamplight. The whole of the 3d Hussars, two squadrons of heavy horse, two squadrons of mounted Gendarmerie issued from the side streets on the square. They then wheeled round, and, separating into several detachments, swept the Place and the street close to it, and quietly but firmly compelled the multitude to fall back on the north side of the Rue St. Maur, and the south of the Rues Popincourt and Basfroid, where they were kept at a respectful distance by two battalions of infantry, supported by divers sections of cavalry and squads of Sergens de Ville. The place of execution was occupied by cavalry, as well as the space which runs round both prisons. In less than half an hour numerous detachments of infantry, preceded by squads of Sergens de Ville to clear the way, took possession of all the points of the Faubourg St. Antoine, issuing on the Roquette, and whoever chanced to pass in that direction was obliged to show satisfactorily that he was going on his lawful occupation. The armed force called into requisition on this occasion was calculated at over 5,000 men; they were under the immediate command of a General of Brigade.

Precisely at 6 o'clock Orsini and Pierri were awoke from their sleep by the governor of the prison, who announced that their last hour was come. The Abbé Hugon, chaplain of the Roquette and the chaplain of the Conciergeri, were present. I do not profess to give particulars of what passed within the walls of the cell, but I may observe that the wretched men appeared calm when the news, which could not have taken them by surprise, was announced to them. I am assured that they heard mass and received the communion with respect, if not devotion. Soon after, they were taken to the room called *de la toilette*, for the change of dress. It is not large. On the present occasion it contained, besides the chaplains and the governor of the prison, about 30 persons, the principal among whom were the greffier, or clerk, representing the Court of Assize and the huissier, or usher who was charged with reading the sentence on the scaffold. The remainder were apparently police agents. When the convicts entered the *chambre de la toilette* they were placed at different extremities of it, with their backs turned to each other. There were two assistant executioners—one from Rouen, the other from Caen—beside him of Paris. These lost no time in preparing the convicts for the scaffold. During the dreadful operation Orsini remained calm; and though he was not so voluble or contradictory as during his trial, Pierri was somewhat excited. The straight-waistcoat interfered with his gesticulations, but he hardly ceased talking for a moment. When the executioner was pinioning him he asked that the fastenings should not be drawn too tight, as he had no intention of escaping. The cold touch of the steel on his neck, when the scissors cut off his hair so as not to interfere with the guillotine, for an instant appeared to thrill through him; but he recovered himself when he found that his beard was left untouched. He thanked the executioner for letting him die with his face as became a man. When the hood, to which the veil which covers the features of the parricide is suspended, was put over his head, he is said to have laughed, and attempted a joke about the figure he must cut. At this moment he turned his head and perceived Orsini; he saluted him gayly and asked how he was getting on. He was interrupted by Orsini, who was himself undergoing the same operation with the same *sang froid* as if he were under the hands of a valet dressing for a party, with the words, "Be calm, be calm, my friend." Pierri's tongue rang on, however. The assistant proceeded to strip him of his shoes, in pursuance of the sentence, they were to proceed to the scaffold barefooted. The man appeared to hesitate, but Pierri encouraged him to proceed, and assisted him as much as he could, still talking. The operation being over, and the toilette complete, he turned toward the turnkey and asked to be allowed to embrace him. This request was complied with. The moment of moving now came, and the Abbé Hugon cried out, "Courage!" "Oh I am not afraid—I am not afraid," he said, "we are going to Calvary," and, in a sort of feverish excitement, he repeated to himself, "Calvary, Calvary."

Orsini was, on the other hand, as calm and tranquil as his fellow-convict was excited. He spoke little. When the governor of the prison and some of the officers approached him, he bade them, in a low tone of voice, farewell. The turnkey of his cell announced to him in a tone of regret that his last moment was come. Orsini thanked him for his sympathy. His hair was also cut away from his neck, but he underwent the operation without flinching. At the moment when the hood was put on his head, his face, which up to that moment was calm and impassible, became flushed for a moment and his eye lighted up.

The prison clock struck 7; before the last sound died away the door leading to the scaffold opened as of itself. The Abbé Hugon entreated Pierri to profit by the few moments still left to collect his thoughts and assume a calmer attitude. He promised to be calm, but said he should chant a patriotic hymn; and it is said he actually began to sing the well-known "*Mourir pour la Patrie.*" Leaning on the Abbé Hugon he mounted fifteen steps of the scaffold, still repeating the verses of the song.

Orsini was supported by the chaplain of the Conciergerie, and his calmness never abandoned him for a moment. When he appeared on the platform, it could be seen from the movement of his body and of his head, though covered with the veil, that he was looking out for the crowd, and probably intended addressing them. But they were too far off. The greffier then directed the usher to read the sentence of the Court condemning the prisoners to the death of parricides. The usher, who was an old man, over 60, was evidently much moved at having to perform this duty, and he trembled as much from emotion as from cold as he read the document, which no one listened to.

After this formality was terminated, Orsini and Pierri embraced their spiritual attendants, and pressed their lips on the crucifix offered to them. They then gave themselves up to the headsman. Pierri was attached to the plank in an instant. He was executed first. The moment his veil was raised, and before his head was laid on the block, it is affirmed that he cried "*Vive l'Italie—Vive la République!*"

Orsini was then taken in hand. His veil was raised, and his countenance still betrayed no emotion. Before he was fastened to the plank he turned in the direction of the distant crowd, and, it is said, cried "*Vive la France.*" It was but five minutes past 7 o'clock when the second head fell into the basket. A cold shudder ran among those whose attention was fixed upon what was passing on the scaffold, and for an instant there was deep silence. It passed off, however, very soon. When all was over men went to their work, and parties who had gone together to the spot from distant quarters of the town hastened home to breakfast. The morning was becoming clearer every moment. The troops began to move as if about to leave the ground. The guillotine was lowered and taken off; the crowds gradually thinned; some few groups still lingered about the spot; but the cold was bitter, and the snow began to fall, and in a few hours the place was deserted.

SMALL TALK.—But of all the expedients to make the heart lean, the brain gauzy, and to thin life down into the consistency of a cambric kerchief, the most successful is the little talk and tattle which, in some charmed circles, is courteously styled conversation. How human beings can live on such meagre fare—how continue existence in such a famine of topics and on such a short allowance of sense—is a great question, if philosophy could only search it out. All we know is, that such men and women there are, who will go on from fifteen to fourscore, and never a hint on their tombstones, that they died at last of consumption of the head and marasmus of the heart. The whole universe of God, spreading out its splendors and terrors, pleading for their attention, and they wonder "where Mrs. Somebody got that divine ribbon to her bonnet?" The whole world of literature, through a thousand trumps of fame, adjuring them to regard its garnered stores of emotion and thought, and they think "It's high time, if John intends to marry Sarah, for him to pop the question!" When, to be sure, this frippery is spiced with a little envy and malice, and prepares its small dishes of scandal and nice bits of detraction, it becomes endowed with a slight venomous vitality, which does pretty well, in the absence of soul, to carry on the machinery of living, if not the reality of life.—*E. P. Whipple.*

IRA ALDRIDGE, the African Roscius, is electrifying the inhabitants of Pesth by his performances of Shakspearian characters, and a few nights since the audience were so much moved by his representation of *Shylock* that they hardly even smiled when a false nose which he wore got loose and slipped down over his mouth.

Philadelphia Advertisements.

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